THE

LOVES

OF

OTHNIEL

AND

ACHSAH.

TRANSLATED FROM THE CHALDEE.

VOLUME THE SECOND.

LONDON.

Printed by *W. Tooke*,
For J. WILKIE, in *St. Paul's-Church-Yard.*
M. DCC. LXIX.

BRITISH MUSEUM

THE

FOURTH

BOOK.

BRITISH MUSEUM

THE LOVES OF OTHNIEL and ACHSAH.

KNOWLEDGE puffeth up the mind — and pride is the companion of an erring wiſdom. — The wages thereof are the wages of vanity — and a man is not ſatisfied in the end. — The progreſs therein engendereth vexation, even the vexation of a fruitleſs ſearch. — For the purpoſes of his heart are broken off.

THERE is no wiſdom but in the knowledge of the MOST HIGH *—nei-

* Agreeably to which the *Hebrew*, יסור
היסורות ועמוד החכמות לידע שיש שם
מצוי ראשון והוא ממציא כל־נמצא: וכל
חנמצאים משמים וארץ ומם שביניהם לא
נמצאו אלא מאמתת המציאו: ואם יעלה
על הדעת שהוא אינו מצוי אין דבר אחר
יבול לרמציאות: ואם יעלה על הדעת
שאין כל הנמצאים מלבדו מצויים הוא
לבדו יהיה מצוי ולא יבטל הוא לבטולם
שכל הנמצאים צריכי לו והוא ברוך הוא
אינו צריך להם ולא לאחד מהם: לפיכך
אין אמתתו כאמתת אחר מהם הוא שהנביא
אומר יהוה אלהים אמת הוא לבדו אמת
ואין לאחר אמת כמתתו והוא שהתורה
אומרת אין עוד מלבדו כלומר אין שם מצוי
אמת מלבדו כמותו; *i. e.* "The foundation
"of foundations, and the pillar of wiſdom, is to
"know that there is a ſupreme being, and that he
"imparteth of his exiſtence to every thing that
"doth exiſt. For, all the beings of heaven and
"earth, and every thing that is within them, exiſt

ther

ther is there any underſtanding but the experience of his ways.—Whoſo ſeeketh wiſdom herein ſhall not be diſappointed in the purſuit—his darkneſs ſhall be changed into light.

"not but from the truth of his exiſtence. Which if "thou canſt conceive not to be, nothing elſe could "ever have been: but if thou canſt imagine, that "there are no beings but that one, that one ſhall "exiſt, nor ceaſe to be when they ſhall be deſtroy-"ed. For all exiſtences neceſſarily depend on "that, and that hath no need of them, no not of "one of them. Therefore the truth of it, is not "like the truth of thoſe, as the prophet ſaith: JE-"HOVAH *is the true* GOD; q. d. he alone is "truth, neither ſhall any truth be given like unto "his truth. The ſame alſo ſaith the law, *There* "*is none elſe beſide him*; q. d. There is no truth, "beſide him alone, ſuch as he is."

THE wiſdom of the upright is more precious than jewels — the illuminations of his heart ſhall be as the ſun in his courſe. — He ſhall be the teacher of his brethren — the children of his mother ſhall receive inſtruction from his lips. — For knowledge dwelleth with him, and a right underſtanding is the companion of his life.

HE looketh unto heaven and is bleſſed. — He turned his eyes unto the ſtars, and he ſpieth out the track of omnipotence. — They roll in their courſes, and he knoweth the law of their ways. — He talketh of the wonders of the MOST HIGH — and teacheth his children the path of underſtanding.

HIS houſe is the dwelling-place of peace — and the terrors of vengeance eſcape from his habitation. — The works of deſtruction are manifeſt with his neighbour — but he ſhall poſſeſs his habitation in peace.

HE is not afraid of the ſtorm — nor doth the tempeſt bring terror to his ſoul — for he remembereth the diſpenſations of mercy — and it affordeth to his heart a comfortable ſupport. — The whirlwind ſhall oppoſe him — but he looketh unto GOD — perſecution ſhall ſurround him, but his defence is on high. — It ſhall ſwallow up the friends of the wicked — but his preſerver is above the clouds.

Now there was a certain damſel who dwelled with RAHAZAN, of the tribe of JUDAH, even one whom the CHALDEANS had taken when they ſpoiled the land of HEBRON. — And ſhe ſaid, Art thou not the friend of CALEB — art not thou KENAZ, whom the ſon of JEPHUNNEH loveth? — Alſo ſhe ſpake unto her lord, ſaying — ſurely this man is great among the children of my people. — Is not this he whoſe ſon is gone up to KIRJATH-SANNAH, which alſo is called DEBIR, with the hoſts of ISRAEL? — For, behold, the children of ANAK have eſcaped thither — they have armies in DEBIR. — Now it ſhall happen, that if thou wilt treat this man well, when OTHNIEL ſhall return from the battle, he ſhall give thee of

the

the gold, and of the ſpoil, and of the virgins which he ſhall bring from the city for ranſom. — But if thou ſlayeſt him, what advantage ſhalt thou reap therefrom? — Moreover, ſhe ſaid, Leſt, if it ſhould be told unto OTHNIEL, ſaying, Thy father is bounden of RAHAZAN, and he ſhall come with the hoſt of ISRAEL, even with the armies of JOSHUA, and ſhall ſmite thee and thy people; for what I pray thee, would they be againſt the troops of ISRAEL?

AND RAHAZAN hearkened unto the voice of the damſel — he followed the counſel of MICORAH, the daughter of ZAMAEL. — And he ſaid unto her, The HEBRONITE ſhall be free, but he ſhall abide with me and my people.

THEN

THEN MICORAH ran unto KENAZ in priſon, and ſhe kneeled at his feet, and ſaid unto him, Let my lord look favorably upon MICORAH, the daughter of ZAMAEL. — May the GOD of ISRAEL be gracious unto his ſervants! — Behold a captive hath obtained mercy for a captive; thy ſervant hath bowed the heart of RAHAZAN to mercy. — So he will ſpare thee from death, and the gates of thy priſon ſhall be opened unto thee.

AND KENAZ ſaid, Let not the daughter of ZAMAEL kneel at my feet. — Behold, am not I in captivity, and are not theſe my bonds? — Wherefore ſhouldſt thou bow before him that ſitteth in priſon — or kneel before the loweſt

loweſt of the ſons of ISRAEL?—Is not thy father ZAMAEL great in the preſence of JOSHUAH—is he not gone with his troops unto DEBIR, with OTHNIEL, my ſon?—And he embraced MICORAH, and bleſſed her.

BUT ſhe ſaid, Let not my lord mention my kindred—for I am a ſhame unto my father's houſe.—A daughter of ISRAEL is contaminated.—Lo! ſhe weepeth before thee.—Where is the balm that can heal my wounds—where ſhall ſhe waſh that is impure?—For RAHAZAN took me from among the virgins—he looked on my beauty, as on the beauties of the morning—he held me to his breaſt and put his mouth unto my cheek.—Is not my comeli-

neſs

neſs faded like the colours of the clouds when night approacheth — is not the bloom of my lips changed? — For I weep as I ſit in ſolitude, when I remember how he kiſſed my boſom. — When he laid his arm upon my neck, while he told me of his love — or when he praiſed my teeth with complacency — or put his face upon the ſmoothneſs of my breaſts. — Ah, MICORAN! where are the tokens of thy virginity — where is thy chaſtity, which thou haſt loved — and where are thy vows? — O ZAMAEL! thou knoweſt not of the pollutions of thy daughter. — What ſhall I do for the miſeries of a mother? — Where ſhall I be hidden from myſelf — where ſhall I be concealed from the penetration of the MOST HIGH?

AND

AND KENAZ talked with her, and would have comforted MICORAH.—But ſhe ſaid, Is not my complaint grievous, am not I as a deſpiſed daughter?—Shall not I be mocked of the virgins of HEBRON, ſhall I not be the ſcorn of the maidens of my father's houſe?—Curſed be the CHALDEAN in that he put his hand unto my boſom, and curſed be the day whereon he enticed me with his lips.—Ah woe is me that I loved the ſweetneſſes of RAHAZAN, that I was pleaſed with the kiſſes of his mouth!—When my arms took hold on him for joy, when he placed his right hand beneath me, and his left hand among the locks of my head—when he kiſſed my breaſts with pleaſure—and I loved him, in that he gave me of the treaſures of his

love.

love.—O KENAZ, my heart is ſorrowful becauſe of theſe things—I weep for my exceeding loſs.

BUT KENAZ ſaid unto MICORAH, Hath not GOD turned me back with ſhame?—Am not I laden with heavy chains?—But he will deliver me from the hand of the enemy, for, who is he that reſiſteth JEHOVAH?—Make now thy prayer unto the keeper of ISRAEL—will not the ALMIGHTY hear thee from the mountain of his holineſs?—If thou haſt ſinneth to whom wilt thou kneel for pardon—or who ſhall remove thy fooliſhneſs.—If thou keepeſt ſilent, thy grief will grow ſtronger upon thee—if thou hideſt thy tranſgreſſion, who ſhall forgive?—The fire that is covered gathereth

gathereth ſtrength — and the vexation that is concealed ſpreadeth. — Behold now thy crime is not grievous that it may not be forgotten—there are daughters in ISRAEL that have done fooliſhly.

AND RAHAZAN releaſed KENAZ from his bonds; and ſaid unto him, In that thou haſt killed HUSHAN, the ſon of LISHMI thou ſhalt not die. — But thou ſhalt ſwear a league with us *, if

* It was lawful to make a covenant with foreigners, and with all except the ſeven nations mentioned, Deut. vii. 2. Exod. xxiii. 32. xxxiv. 14. —Joſhua ix. 7. *Peradventure ye dwell among us, and how ſhall we make a league with you?* Where, however, it muſt be obſerved, they do not ſay, *Make peace with you*, becauſe there was a great difference between making *peace* and a *league*. The

it

it ſhall be that OTHNIEL come alive from the city of the children of ANAK;

former was an open ſtipulation or promiſe, mutually made for the ceſſation of all hoſtilities towards each other; whereby ſlaughter on both ſides might be prevented. The making of a *league* was a ſolemn binding of each other to ſome mutual promiſe, which was done by the cutting of a beaſt in two, and paſſing between the parts thereof; meaning thereby: *Thus let it be done to him, thus let his body be cut in two, who breaketh this covenant*, Jer. xxxiv. 18. This was alſo a ceremony among the antient *Romans*, LIVY, *Decad.* i. lib. 1. *Dividere aut diſſecare fœdus, quemadmodum apud Latinos dicitur percutere fœdus; quæ locutio fluxit ab antiquo fœderis faciendi more: ſacerdos enim feriebat porcum ſilice, dicens: Sic a* JOVE *feriatur is qui ſanctum hoc fregerit fœdus ut ego hunc porcum ferio.* And it was this cuſtom that gave riſe to the expreſſion כרות הכרות. Again, peace was not concluded by the *Iſraelites* but upon theſe terms: *That the people ſhould become tributary to them*, Deut. xx. 11. The

and

and thou ſhalt give us of the gold and of the ſilver which he ſhall bring from the ANAKIM; and there ſhall be a covenant between you and the CHALDEANS for ever.

AND KENAZ anſwered the ſon of LISHMI, ſaying:—My life is in the hands of the MOST HIGH—and my days are numbered upon the earth—are they not alſo among the books of the EVERLASTING?—He will fulfil the purpoſe which he hath made—he altereth not the courſe of his decree.

making of a covenant was upon equal terms, without any condition either of tribute or ſervice, as we find by the covenant made by JOSHUA with the *Gibeonites*, where there is no mention even of any condition at all, *Joſhua* ix.

—He laugheth at the ſword—thine arm cannot turn the courſe of his judgements.—He ranſometh the choſen from the hands of the ſtrong ones, and breaketh the bondage of ſtrength.—Mock me not therefore becauſe of OTHNIEL —for I know that there is a ranſom for me on high.—Is there not power in the Prince of nations?

AND RAHAZAN ſaid unto him, Behold now, thou ſervant of a dog*! thy

* This ſeems to be a ſcornful alluſion to the name of CALEB, wherefore it is rather rendered by the above abuſive epithet. And this is authorized by the Septuagint, who have tranſlated כלבי [*calebi*] I SAM. xxv. 3. Ανθρωπος κυνικος, *a doggiſh man*, preferably to what our tranſlators have made of it, *of the houſe of* CALEB. And the ſenſe of the whole context eſtabliſheth the propriety of

life

life is in my hand, and all that thou enjoyeſt is from me, nevertheleſs, thou talkeſt in the pride of thine heart, and ſlighteſt the offers of my mercy. — Can the GOD of whom thou ſpeakeſt deliver thee from the priſon of ORCHO? — or will thine EVERLASTING wreſt thee from my power? — will he ſhew forth his fierce anger becauſe of thee? — will he reprove me to my face? — Where is

the former, *The man was churliſh and evil in his doings; in truth, he was a very doggiſh man.* The imperfection, however, of the *Hebrew* tongue is ſo manifeſt, that a bare attempt at an exact tranſlation of any thing written in it could only be effected by an enthuſiaſm little ſhort of madneſs. The ſame word is in our verſion, 2 SAM. iii. 8. rendered *dog: Am I a dog's head?* as well as in ſeveral other places, viz. Pſalm xxii. 14. Iſaiah lvi. &c.

the fear of him — and where are his ſnares?

AND the father of OTHNIEL was ſorely grieved, and he ſaid: I ſlight not thy mercy — neither doth my tongue utter proud ſayings. — But the EVERLASTING remembereth judgement. — Is not the arm of SÇHADDAI with the hoſts of my ſon — are not the armies of ISRAEL gone up to the battle? — He fighteth not for the gold of DEBIR — he contendeth not for the ſpoils of the war. — Wherefore his portion ſhall be ſet with princes — he ſhall have a goodly lot among his people. — When they weep for the ſlain, he ſhall not be bemoaned — nor ſhall he die in an unrighteous

righteous captivity.—JEHOVAH arrayeth his battle.

WHEREFORE did HUSHAN ſmite the weak—and why was his arm againſt the deſtitute?—If he fought the battles of the deſtroyer, who ſhall he accuſe of wrong?—Doth not the evil of his ſoul encompaſs him?—Yet I knew him not in the battle, wherefore then ſayeſt thou, Becauſe of my brother?

LO! now I am in thine hand, and in the hand of thy people; do therefore with me that ſeemeth good unto thee.—GOD hath viſitations for wrong.

AND the words diſpleaſed not RAHAZAN—and he looſed his bonds, ſaying,

-ing, Abide thou with us till thy ſon come up from DEBIR.—But RAHAZAN ſorrowed vehemently * for his brother—he wept upon the bones of HUSHAN—he wept with lamentation for the ſon of LISHMI.

WHO is like unto the GOD of JACOB—who can bring down the high looks of the proud, or cover the haughtineſſes of the face with ſhame?—He giveth trouble unto the lofty ones, and ſealeth their heritage with the ſons of mourning.—He anſwereth them with correction, and beateth down the honors of their head.—He giveth them tears for laughter, and ſtrokes upon the heart for eruptions of joy.

* Literally, *in ſorrowing ſorrowed.*

BEHOLD,

BEHOLD, he ſmiteth off their crown, or filleth the diadem with cares.—What is the comfort of the crown to him that is afflicted? — What balm hath the diadem for the wounds of ſorrow? — He bindeth up the bundle of their tranſgreſſions, and who ſhall unfold the wreath that is on their neck? — Can their counſellors counſel them for good —or what can they avail againſt the determinations of GOD?

MINE eyes are wearied with weeping for the rulers of nations—the ſprings of my head are dried up becauſe of the princes of the people.—How long, o ye governors! will ye govern with injuſtice? — How long ſhall the nations cry

out becauſe of oppreſſion? — Why will ye cruſh under your feet the priſoners of the earth? — or when will ye be ſatiated with the blood of the weary? — Reſtore ye the pledge unto the people — ſpoil not the poor with violence.

PRIDE hath taken poſſeſſion of their ſoul, and hath ſealed their hearts againſt the complaints of the oppreſſed. — They are encompaſſed with pride, as with a thick garment, they are wrapped therein as with a cloſe covering. — But it is hateful in the eyes of GOD, that loveth the humble ſoul, and is ſatisfied to the full with meekneſs *.

* It is very remarkable, that the ſacred writings are perpetually exclaiming againſt this vice, and recommending its oppoſite virtue. It were endleſs

O HOW he loveth the humble ſoul! —How delightful to him are the eye-lids of the meek!—He preſerveth him

to enumerate the inſtances thereof throughout the *Pſalms*, the Prophets, and the writers of the New Teſtament, who breathe the very ſpirit of meekneſs through every page, as it were the only bond of virtue, and the foundation of all moral good: though perhaps it were difficult to tell why the practice of it is ſo much enforced, in preference to qualities more apparently laudable. Hence it ſhould appear not to relate ſo much to our conduct one with another, as to a conſtant acknowledgement and willing ſenſe of our weak nature, and of the dependance on the divine bounty whereby we exiſt. To be truly ſenſible of our own unworthineſs, and to teach us a more full reſignation to the will of heaven. The tranſlator cannot help mentioning here a paſſage of ſcripture, which ſeems not wide from his preſent purpoſe, and which appearing

with

with an overſhadowing cloud, and holdeth him from the rapidity of the violent ſtream. — His heart is ſet upon the humble, and he will turn from ſuch the wrath of ſinners.

ſo eaſy, and, at the ſame time ſo material, he cannot but call the reader's attention thereto. It is in MATTHEW v. 3. Where *the poor in ſpirit* have afforded, perhaps, as many meals to the manufacturers of notes on the ſcriptures, as the *barren figtree*. How unpromiſing, yet how fruitful! Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. Now would not a ſingle comma after πτωχοὶ have ſet the whole verſe in a clear light, and have been the means of ſaving much paper, much ink, and what in theſe caſes is generally the reſult of both, much confuſion? — *Bleſſed are the poor, in ſpirit, for their's is the kingdom of heaven.* And why, it may be aſked, are

A PROUD

A PROUD heart deſtroyeth its poſſeſſor — even as a cankered ſore which corrupteth the arm, ſo is a haughty ſpirit. —Whither ſhall he turn in the day of his calamity, when the hand of wrath is upon him? — Where is the friend that ſhall comfort him in his woes, or who ſhall look upon his ſorrows?—Unto which of the powers will

the *poor* more particularly bleſſed in ſpirit? *Becauſe*, ſaith JESUS CHRIST, in another place, *they have the goſpel preached unto them.* Nor is this the only place, by many, where *the kingdom of heaven* is put for *the goſpel*, which HE brought as the *joyful tidings of ſalvation.*—And here the tranſlator willingly pays his acknowledgements to the worthy and ingenious vindicator of the CONFESSIONAL, for the ſuggeſtion of the above.

he call?—for his heart is too ſtubborn to weep.

But many are the friends of the meek and of the lowly, and they will be as propitiations for him—they will ſtand up for him in the day of peril and of vengeance.—The fury of the deſtroyer ſhall be pacified by the multitude of interceſſors.

And Melchor, the ſon of Josachar, of the deſcendants of Hobar, looked on the ſiſter of Rahazan, and loved her.—For the woman was comely, and fairer than the virgins of Chaldea.—But in this he pleaſed not the great Chaldean.

AND the name of the daughter of LISHMI was CHAZZUTA, and ſhe loved MELCHOR. — And her ſong was of MELCHOR, the ſon of JOSACHAR; even

A SONG OF LOVES*.

"SWEET is the face of the ſpouſe
"of CHAZZUTA — and ſhe loveth
"the voice of her MELCHOR. — She
"is glad with his love — ſhe maketh
"his bed in the groves. — Anoint me,
"ye virgins! I run to the arms of my
"ſpouſe — to be wrapped in the loves
"of the ſon of JOSACHAR.

* שיר ידידת [*ſçhir iedidoth*] ſee the title to Pſalm xlv.

"SHRILL

"SHRILL is the voice of the ſpouſe
"of CHAZZUTA—it is honey which
"droppeth with the words of his lips.
"—I called him, and he ran unto
"me.—Are not his loves more preci-
"ous than gold?—He keepeth not back
"the requeſt of my heart—for his life
"is the life of CHAZZUTA.—He
"putteth oil upon mine head, and I
"will not be aſhamed—for MEL-
"CHOR is the ſtrength of my ſoul.

"SOFT are the locks of the ſpouſe
"of CHAZZUTA.—How comely is
"the head of my love!—black is his
"hair in treſſes, and long in the length
"of his neck.—He is a hiding-place

"for

" for my ſoul — ſhe loveth the ſon of
" JOSACHAR.

" SHARP are the eyes of the ſpouſe
" of CHAZZUTA. — Look upon thy
" ſpouſe, o MELCHOR — o lay up the
" depth of my love in thine heart. —
" Regard thou the face of thy fair-
" eſt — give thine eyes unto the face
" of CHAZZUTA. — I faint and am
" ſick, with the greatneſs of my love —
" cover me with your tents, ye virgins
" of OPIS!

" RUDDY is the face of the ſpouſe of
" CHAZZUTA — and tender is the kiſs
" of his mouth. — O MELCHOR, ſhe
" loveth the beauties of thy face — ſhe
" doateth on the pleaſantneſſes of thy
" countenance.

" countenance.—Smile upon thy ſpouſe,
" o MELCHOR!—thou knoweſt that
" ſhe loveth thee.—Lay thine head up-
" on my breaſt, o charming CHAL-
" DEAN!

" TENDER are the ſmiles of the
" ſpouſe of CHAZZUTA.—MELCHOR
" is the man of her peace.—Smooth
" as the ſtream of the vales are thy
" ſmiles—and refreſhing as the foun-
" tain of health.—Behold thou art in
" the midſt of my heart, thou lovely
" CHALDEAN!—Art thou not happy
" in my love, o child of my ſoul?

" WHERE is the beauty of the ſpouſe
" of CHAZZUTA?—The beauty of
" MELCHOR is the brightneſs of youth.

" The

" The beauty of MELCHOR is as the
" fervor of noon. — It ſhineth forth
" upon the hills of ORCHO, and ga-
" thereth ſtrength like the beams of
" the morning.

" HARMONIOUS is the ſong of the
" ſpouſe of CHAZZUTA. — His voice
" is as the voice of joy, when he
" chaunteth of the loves of the daugh-
" ter of LISHMI.—He compaſſeth my
" heart with the ſound of his ſong. —
" Are not the notes of MELCHOR like
" the notes of the ſpring?—I am in-
" cloſed in the delights of his voice.

" ART thou not full of comelineſs,
" o ſpouſe of CHAZZUTA? — How
" charming is the appearance of MEL-

" CHOR!—How lovely the looks of
" my ſpouſe!—I am entranced in his
" beauties—I am enraptured in de-
" lights.—Support me, ye virgins of
" OPIS!—I faint with the loves of
" my MELCHOR."

AND MELCHOR walked with the daughter of LISHMI, in the evening of the day, upon the banks of the EUPHRATES.—Pleaſant are the paths by the ſide of the river.—Did not the waters return the ſong?

A SONG OF LOVES.

" GIVE me thy heart, o fair CHAL-
" DEAN!—MELCHOR loveth CHAZ-
" ZUTA.—Give me thy heart, o fair
" CHALDEAN!

" CHALDEAN! — How pure are thy
" loves!

" CHARMING are the women of
" the land — but the daughter of
" LISHMI is fair among women. —
" Mine eyes behold thee with joy, o
" daughter of chiefs! — My heart is glad
" becauſe of thee, thou faireſt of many!

" I WILL be concealed under thy
" ſhadow. — O give me a refuge in thy
" boughs! — I ſeek the pleaſant ſhade
" — o hide me in the coverts of love! —
" Where are thy tents, o daughter!
" — Where is the habitation of reſt? —
" Lead me to the tents of CHAZ-
" ZUTA — ſhe will ſhade me with the
" refreſhments of love. — Thy wings

" are expanded, o faireſt of ORCHO!—
" Pleaſure and eaſe are the handmaids
" of thy ſeat.

" IN the day-time I think upon thee,
" and through the nights I remember
" thy countenance. — Embrace me, o
" CHAZZUTA! — enfold me in the
" vineyard of TEMAN! — Let us run
" to the hills — let us go to the moun-
" tains of joy — for my beloved is nim-
" ble as the roe, and ſwift as the hind of
" the plain.

" THOU art ſweeter than the ſpices
" of SABÆA, and fairer than the vir-
" gins of OPIS. — Take away thy veil,
" o lovely daughter! — Remove the
" covering from the perfections of thy
" face,

" face, — that I may doat upon the
" comelineſs of thy cheeks, and be ſmit-
" ten with the beams of thine eyes.

" A PILLAR of fragrance is my be-
" loved unto me — a pillar of fragrance
" among the hills of incenſe. — I will
" kiſs thee, CHAZZUTA, with the
" pleaſures of my mouth — I will em-
" brace thee with the wiſh of my ſoul.
" —Art thou not delicious to the heart
" of thy MELCHOR?

" GIVE me thy heart, o fair CHAL-
" DEAN!—MELCHOR loveth CHAZ-
" ZUTA. — Give me thy heart, o fair
" CHALDEAN! — How pure are thy
" loves * !"

* The inverted commas fully anſwer the purpoſe of marking *the end*; which is denoted in the original by the word סוף.

THUS they walked by the pleaſant river; even on thy banks, o EUPHRATES! —Sweet was the murmur of the ſtream, as it moved in the gentleneſs of its courſe; — when lo! a noiſe as the noiſe of the mourner, as the lamentation of the daughter of affliction. — But the comelineſs of her form was faded. — Who ſhall tell thy griefs, o child of many ſorrows!—for thy cheek was pale with anguiſh, and thine eyes were red with watching.—Surely the tears of thy wailings had darkened the luſtre of thine eyes!—Her face alſo was covered with her looſened treſſes, which fell down the ſweet ſmoothneſs of her cheek, and lay in uncompoſed ringlets upon her riſing breaſt.—They knew thee not, o faireſt of HEBRON!—Thou fleddeſt from

from them as the young roe fleeth upon the mountains, or as the ſhaft from the bow of the hunter. — Thou didſt plunge into the ſwelling wave: EUPHRATES wept when he received thee, and the ſpirit of waters was grieved — he murmured at the fall of the afflicted; even at thy fall, o faireſt among women!

WHAT pangs of horror ſmote the heart of CHAZZUTA! — what cries did penetrate the clouds, increaſed by the weeping flood!—O CHAZZUTA! thy breaſt was ever fraught with piteous love.

GENTLE was thy heart, o MELCHOR! as the ſmoothly flowing ſtream. — MELCHOR relinquiſhed the hand of

CHAZZUTA.—For the firſt time *, he relinquiſhed thy hand, o fair CHALDEAN!

HIS garment flowed upon the flowery banks of the EUPHRATES: he plunged alſo into the paſſing ſtream, and the waves parted before his breaſt; his hand was upon the hair of the maiden; by the ringlets of her hair he caught her, and drew her to the land. And as he gazed upon her lovely form—cold with the drops of the river—behold MICORAH the daughter of ZAMAEL.

AND CHAZZUTA lifted up her voice and wept and ſhrieked aloud.

* Literally: *In the beginning.*

NOW RAHAZAN heard, where he walked among the pleaſures of the EUPHRATES. And he ſaid, Surely it is the voice of my ſiſter, as the voice of one that mourneth.—So he moved on, and the ſpear of his ſtrength was in his hand. And when MELCHOR beheld him approaching, he ſaid, Comeſt thou in peace?—So MELCHOR took unto him the ſword of HORAR; and fierce were the terrors of his brow.—But RAHAZAN anſwered him not a word.

AND as RAHAZAN looked on CHAZZUTA, ſhe cried out, Lo! MICORAH, whom thy ſoul hath loved, is dead.

AND

AND he ſaid unto MELCHOR, O thou, whom ORUS * and the fathers of fire have hated! — thou haſt deſtroyed the faireſt of CHALDEA, and wouldeſt thou now raviſh my ſiſter? — Alſo he ſpoke wrathful words againſt him. — And RAHAZAN lifted up his ſpear upon him. — But the young man ſaid, Let not my lord do this wicked thing, nor ſeek the life of his ſervant to ſlay me.

* See the note, vol. I. p. 146. The word, in *Hebrew* ſignifies the *ſun*, which the *Chaldeans* are ſuppoſed to have worſhiped. Moſt of the primitive nations grounded their whole theology on the principle of fire. The Perſians, as well as the reſt, worſhiped the fire, the ſun, and the ſtars. But, indeed, they conſidered them only as viſible images and ſymbols of a ſupreme GOD, whom they believed to be the ſovereign lord of nature.

NEVER-

NEVERTHELESS RAHAZAN ſmote at him; and he ſhrunk backwards, ſo the weapon entered the ground.—Then MELCHOR ran upon him with the ſword of HORAR, and ſlew him.—And, when he was fallen, MELCHOR ſtood over him, as one aſtoniſhed.

O DEATH! how terribly thou ſtampeſt upon us with thy feet!—Thou grinneſt at the vexations of men.—How dreadful is thy hand, when it is ſtretched forth!—How grievous to the ſoul are thy fingers, o deſtroyer!

How dreadful are thy palaces, o death!—Fogs and thick miſts* encom-

* Literally: *the ſmoke of waters.*

paſs

paſs thee, and dews are the curtains of thy pavilion. — Owls and the black raven are for ever with thee.—The ſkritch-owl hatcheth under thy ſhadow. — She hideth her young among the reeds of the brook, and the ruſhes of the ſtagnant pool are the habitation of her daughters.

ALL thy land is waſte, and all thy coverts deſolate.—The wild beaſts howl therein, and dragons take refuge there. —There alſo is the ſerpent, and the adder is found in her neſt.

THOU diſtributeſt leanneſs and waſting from thy ſeat, and art happy in the miſeries of men.—The curſe is in thine hand,

hand, and ſorrow and anguiſh are ſcattered by thy breath.

MOURNING cometh from thee upon the people of the earth — they languiſh — they fade away, becauſe of thee. —Thou art the prince of the regions of ſorrow and woe. — Lo! the ſhadow of thy kingdom! — Are not the darkneſſes thereof the darkneſſes of the grave? — A lonely and a comfortleſs houſe it is.

THOU ſnatcheſt the robe from princes, and turneſt the throne into duſt. — Behold, they that ſit in embroidered garments, are cloathed in trembling. — Do not they that judge the earth ſhake with lamentation becauſe of thee?

O DEATH!

O DEATH! where haſt thou not ſpread thy ſnares!—In the field—in the vineyard—in the pleaſant places * of the earth, thou drieſt up the bones.—We are ſmitten.—We are ſmitten.—Thy plagues, o dweller in darkneſs! are upon us—and what ſhall we ſay unto thee, that thy wrath may be pacified?—O thou art dreadful unto us!—thou breakeſt down our walls; and where are the ſtones of the houſes of our deſire?

THOU covereſt the deep, ſo that we perceive not thy ſnares.—Alas, thou art ſagacious in deſtruction!—When wilt thou hold thy hand from ſlaughter?—

* *Places of deſire.*

When

When wilt thou be glutted with the blood of men?

SHALL we worſhip thee, that thou mayeſt be moved? — Wilt thou remove thy plagues by much intreaty? — Haſt thou ears, that thou ſhalt hear our prayer? — Alas, thou art deaf to the breath of ſupplication!

SHALL we pour out floods of tears unto thee?—Will the ſtreams of our eye-lids compel thee to ſpare? — They will be fruitleſs to waſh away the covering of thine heart! — Alas, thou art relentleſs, when thou reſolveſt to deſtroy!

SHALL we offer thee the ſacrifices of our corn, and give thee the libations of

our

our wine?—Will the firſtlings of our flocks ſatisfy thee, will the kids of our goats move thee, or the ſons of our rams incline thee to pity?—Wilt thou be delighted with their ſmell, or will their odor be grateful in thy noſtrils?

NOR prayers, nor tears, nor ſacrifices, will affect thee, thou terror of the mighty! that thou ſhouldſt forbear thy devaſtations.

TAKE heed, then, unto thy ways, o man! and conſider well thy paths.—Look unto the MOST HIGH, and he will preſerve thee from the terror of death.—Let thy foot be faſt in righteouſneſs, and he will be merciful unto thee.—He ſnatcheth the juſt from the em-

braces

braces of death, he leadeth them into pleaſant places—he conducteth them to the habitations of heaven.

BEHOLD thy deſtroyers, o death!—they ſhall be fed in a goodly paſture—their fold is on the everlaſting mountains.—Where is thy mightineſs to theſe, and what is become of the dread of thee?—Thou haſt ſmitten them, but thou canſt not reſtrain them.—Thy bonds will not hold the righteous—nor thy chains the juſt.

BUT they ſhall be conducted into manſions of peace *—and ſhall be ſatis-

* All nations have formed to themſelves a *paradiſe*; the *Phœnicians* appear to have given the example to the *Ægyptians*, and theſe to the *Greeks*. And it has been thought probable, that, the ſpaci-

fied with an abundance of pleaſure.—They ſhall be filled with the fruitfulneſs of heaven—their draught ſhall be of the ſtreams of comfort *.

ous plain, of which we find mention in *Diodorus Siculus*, in the account of the *Ægyptian* funerals, was the *Elyſian field* of *Ægypt*, which he hath placed about *Memphis*, very near the *Acheruſian* lake, which is ſurrounded with moſt delightful meadows. HOMER ſays, that dead men inhabited theſe meadows, becauſe it was the burial-place of the *Ægyptians*, who carried the bodies of their dead over the *Acheruſian* lake; which gave occaſion to the fable, that the ſouls of the dead paſſed the river *Acheron* in a boat.

* By this the *Jewiſh* heaven ſhould ſeem to have been a material one, as well as the *Mohammedan*. "But thoſe who believe, and do that which is "right, we will bring into gardens through which "rivers flow:—they ſhall dwell therein for ever—

THEY

THEY ſhall walk through paths of everlaſting beauty, and be refreſhed in the ſhade of pleaſant boughs.—Their ſmell ſhall be gratified with the odor of paradiſe, and their eyes ſhall behold the ſplendor of heaven.—There is unceaſing melody, and the ſongs of the archangel are heard.

Now the CHALDEANS, that were the followers of RAHAZAN, ſtood round the body of their chief.—And they communed together variouſly touching the matter. And ſome of them ſaid, Let him die who hath ſlain RAHAZAN.

" and there ſhall they enjoy wives free from all " impurity; and we will lead them into perpetual " ſhades." *Al Koran*, chap. iv. *Women.*

BUT MELCHOR ſaid unto them, O ye men of CHALDEA*! put not your hands upon me, to hurt me. — Surely that which I have done was done for my life, and which of you will put forth his throat to the ſlayer?—Did not RAHAZAN ſmite at me with his ſpear? thirſted he not after my ſoul?—In that I ſtood faſt on the ground for mine own ſake, is there cauſe for blame? — or to whom have I done wrong, that I was mine own avenger?

* It ſhould have been before obſerved, that the *Chaldeans* had no ſettled form of common-wealth, but were diſperſed throughout the land; and where an aſſemblage of the *Chaſdim*, *Cheſdim*, or *Chaldim* dwelt, that was called, a town of the *Chaldees*.

AND the old men gathered themſelves together in the palace of RAHAZAN — even the elders of the families of ORCHO. — And KENAZ went in alſo with them. — And when they reaſoned together of the death of RAHAZAN, KENAZ roſe up, and ſaid unto them, Behold now, it is the hand of GOD which hath done this thing. — Bowed ye not your necks for many years unto the oppreſſions of LISHMI, and did not HUSHAN lay heavy burdens upon you? — This man alſo who is ſlain, did he not take your wives and your daughters, your lands alſo and your cattle, and do ye now weep becauſe of him? — The young man hath

ſlain the enemy of men, and will ye now ungratefully requite him?

THOUGH he was great among men — though he was exalted among thouſands — yet GOD commandeth not to weep over the deaths of the wicked. — It is he that throweth them down — who then ſhall ſtretch forth his hand to ſave? — Preſerve ye your tears for your wives and for your daughters, for your lands alſo, and for your cattle — waſte them not upon the bones of the oppreſſor.

WHO ſhall reſtrain the judgements of GOD, or turn away his indignation by intreaty? — He hath decreed, and it ſhall be — he hath eſtabliſhed, and it ſhall ſurely come to paſs.

THEN

THEN one of the old men roſe up, whoſe name was OMAR, and ſaid, Well haſt thou ſpoken, o ſtranger! thy lips have uttered the words of equity.—For MELCHOR hath not lifted up his hand againſt the altars of ORUS, nor hath he polluted the temples of the everlaſting fire.—But the man whom he hath ſlain contemned the worſhipers of ORUS, and laid grievous blame upon his prieſts.—Wherefore his judgements have not wandered—his might hath not turned from the fixed path.—Whoſo contemneth ORUS, him will he deſtroy.—Search ye in the book KEUKEB ALPHAGAR *, and ſhall ye not find, that CHEZIL hath not wandered

* The morning ſtar.

in vain, neither have the eternal fires rolled for nought.

SUFFER me, ye great ones, ſaid KENAZ, who am an alien among you, to utter that which laboreth in my breaſt—to ſpeak from the fountain of wiſdom—and to put forth the words * of experience.—GOD, who is from everlaſting, hath created the world and the heavens; his name is JEHOVAH. He created the ſun—hath not he appointed the revolutions of the immortal fires †?—Wherefore hath OMAR ſpoken of the altars of ORUS?—Is there any GOD beſide JEHOVAH, who is mighty in amazing ſtrength?—He go-

* Literally: *Tongue.*

† The ſtars.

verneth

verneth the ſun in the ſweet order of his courſe, and directeth the ſtars in the rectitude of their path.

HATH ORUS any light but from the blaze of his throne?—Whence gathereth he the ſtrength of his beams?—Lo! the ALMIGHTY—the ſource of undiminiſhed light—Is not the effulgence of his glory terrible?—The ſun is the ſymbol of his glory, and the reſplendent image of his greatneſs; but he is the creature of his hand, and the work of his awakening voice.—Wherefore then worſhip ye the ſun, becauſe he ſhineth upon you?—Hath not GOD illuminated your hearts with wiſdom?—Seek not then to pervert knowledge—for the EVERLASTING trieth the heart.—

Behold

Behold his hand is with MELCHOR — is not he the beloved of the MOST HIGH?—He hath enquired of the ways of JEHOVAH — and hath found out the ſtraightneſs of his path.—Chuſe ye, therefore, this man to rule over the inhabitants of ORCHO — he will govern them with wiſdom and with truth;—for GOD is the director of them that worſhip him.

THEN aroſe MICHAMMELEK, ſaying, Well haſt thou ſpoken, in that thou haſt ſaid, Chuſe ye MELCHOR to rule over the inhabitants of ORCHO.—For is it not known unto us, that MELCHOR is of the line of HORAR — are we not acquainted with the ſon of JOSACHAR?— Is he not praiſed in the works

works of his hands, and doth not his tongue ſpeak of juſtice?—Behold, we are ſatisfied in his ways.—But who art thou, o ſtranger! that haſt lifted up thy ſpeech againſt ORUS, and haſt contemned the KEUKEB ALPHAGAR?—Wherefore thus exalteſt thou thyſelf above the men of the land, and thy gods above the gods of ORCHO?—If thy Great-one be worſhiped in HEBRON, ſhall not ORUS be the god of the CHALDEANS?—MELCHOR ſhall indeed be king in ORCHO—but thou art worthy of death.

AND as MICHAMMELEK was yet ſpeaking, the noiſe of much ſhouting of the people broke the aſſembly, and lo! MELCHOR appeared in the palace, followed

followed by all the men of ORCHO. — And they cried, as with one voice, "MELCHOR is worthy to rule over "us!"

AND they brought forth the crown of ZAGORAH, and the jewels — and put the ſceptre in his hand; and they bowed, and ſaid, "MELCHOR is chief "in ORCHO."

THEN MELCHOR beheld KENAZ, and he ſpake graciouſly unto him, and he leaned upon his ſhoulder, as he aſcended the ſteps of the throne: — and KENAZ ſtood near him in his councils, and he became a great man among the great ones of ORCHO.

BLESSED is the nation that worſhipeth JEHOVAH!—happy the people who have choſen him for their ſtrength! —He is mighty to ſave them from the calamities of oppreſſion, and will deliver them from the wicked that are ſtrong.

HE ſhall be as a buckler upon their arm, and he ſhall encompaſs them with ſtrength, even as with threefold braſs. —They ſhall not be affrayed by the terrors of the battle, for the ALMIGHTY ſhall cloath them with power. —The heads of the lofty ſhall be bowed unto them —they ſhall trample on the necks of princes. —The people are ſecure who have choſen JEHOVAH for

their guide — he ſhall be a truſty counſellor unto them.

WHEN they go forth to battle, they ſhall not be diſcomfited, for GOD is ſtronger than an hoſt.—He fighteth for his people; he it is who conducteth their armies. — How great is the multitude that would ſtand againſt his arm? — He regardeth not the potency of men.

THE tyrant hath ſaid, Lo, I am eſtabliſhed faſt in power, I am wrapped in the mantle of ſtrength. — Wherefore hath the ox horns, but that he ſhould wound? —The bullock alſo hath hard hoofs, and ſhall he not ſtrike?

He breaketh in pieces the bones of the upright — and hath no compaſſion on the ſons of the poor. — He ſaith, I will not conſider the afflicted to help him — and of pity he hath ſaid, Be thou far from me.

He leaneth heavy on the neck of the humble — and wearieth with his ſtrength the weakened ſpirit. — He threateneth with cruel deaths the ſubjects of his power. — He wringeth blood from the heart by his words.

Violence and ſtripes are ever in his hand. — His right hand is accuſtomed to blood-ſhedding — and his arm is experienced in ſlaughter. — The cries of

of the helpleſs dwell upon his ear, but his heart imbibeth not their complaints.

UNAPPALLED by the terrors which the EVERLASTING doth beſtow, he laugheth at the wrath which awaiteth on the wicked. — He ſaith in his heart, Am I not ſafe from harm? — What judgement ſhall happen to afflict me? — But the ALMIGHTY is not mocked of men. — He knoweth their dealings, and he rewardeth the wicked with deſtruction.

O MINE heart! turn thou unto the remembrance of the king of GERAR. — I have aſked of my fathers, and they have told me of ABIMELECH, even

of

of ABIMELECH, the king of GERAR. — He ſought after juſtice, and ſhe covered him with a robe — he cloathed himſelf alſo in the white mantle of mercy. — He made a covenant with our father ISAAC, while he was yet in GERAR. — He protected him in peace, and would not do him wrong. — For he had ſaid, Is not he a man, as I alſo am a man — wherefore then ſhould I afflict his ſoul?

WHOSO putteth truſt in the exceeding number of his people, he ſhall be deceived. — Whoſo ſayeth, The victory dependeth on my might, ſhall go back with ſhame.

SHALL not the wicked be diſcomfited in the battle?—ſhall they not ſuffer pain?—Let them bring their gods into the fight, and even thoſe whom they worſhip ſhall be deſtroyed.

BUT GOD remaineth on his everlaſting throne, and governeth the conſultations of the juſt.—He ſitteth on the ſeat of ages, and beholdeth with ſcorn the intentions of ſinners.

HE braceth on his ſhield for the righteous, and they ſhall not be diſmayed.—He hath taken up the ſword, and he ſmiteth the hoſts of his adverſaries.

THEY ſhall not proſper nor grow ſtrong—but they ſhall be deſtroyed with

with violence.—Their habitation ſhall be deſolate, and plagues and ſorrow ſhall remain therein.—It ſhall be a miſerable heritage unto them.

BECAUSE they know not his ways, and are not acquainted with the excellences of the HOLY.—Shall not he deſtroy them?—Will not the ALMIGHTY puniſh, in his anger, the concerters of wickedneſs?—O GOD! in thy mercies, have mercy on thy people!

END of the FOURTH BOOK.

4 AP 63

THE

FIFTH

BOOK.

BOOK

THE LOVES OF OTHNIEL and ACHSAH.

WHEREFORE ſhouldeſt thou complain of the ſhort ſufferings of the juſt, and why doſt thou cry out becauſe of the wicked?—Knoweſt thou not that their exultation is but as laughter, and their mirth as the rejoicings over wine?—Wilt thou be informed of the fooliſhneſs of their ways—or haſt thou not heard

of their terrible end?—Aſk of their fathers, and their name ſhall tell thee; ſearch among the dead, and thou ſhalt gather wiſdom.

BEHOLD, do they not deſcend into the grave with ſorrow?—They are afflicted in the day of their departure.—For who ſhall give them peace in their diſquietude, or bring them any comfort in their heavy ſorrow?—There is none unto whom they can turn for reſt—there is none that careth for their ſoul.

WHAT ſhall they receive if they aſk for the reward?—Who will pay them the portion for their work?—Their reward ſhall be bitter unto them, exceedingly bitter ſhall their portion be.—Even

theſe

theſe do not employ themſelves in vain — they labor for puniſhment, and indeed they ſhall receive thereof. — How dreadful is thy wrath, when thou art moved!

THE divine ACHSAH, amid the heat of noon, had retired to ſleep within the grotto of repoſe*.—And lo, a traveller, parched with the ſultry beam, with wearied ſteps, and faint, ſought for the ſprings of that land, to cool his inflamed lips. He reached the limpid brook which ran beſide the bounds of ACHSAH's grot. When, having allayed the vehemence of thirſt, he entered the divine abode. — He fixed his eyes upon the fair, and ſtood motion-

* Vide vol. I. p. 51.

leſs

leſs with the flow of his ſoul. — He beheld thee, o ACHSAH! in all thy lovelineſs — ſmiling in ſleep. — Peace was upon thine eyelids — and ſatisfying innocence ſat ſmoothly on thy brow.

THE youth ſtood ſtill as he gazed upon ACHSAH, oppreſſed with aſtoniſhment and awe. — But unmoved by all her beauty — the fair boſom heaved not for him, nor did the roſes glow upon her cheeks to meet his ardent lips. — Her ſportive locks which flowed upon the fragrant pillow tempted not his friendly fingers to compoſe them; neither gathered he the robe that fell upon the verdant turf.

How fondly would thy ſpouſe have ſmiled on thy face!—Would not OTHNIEL have kiſſed thee, and ſunk upon thy breaſt?—But where is OTHNIEL?—He is flown from thine arms like the morning dream, and the manly ſhadow mocketh thine embraces.—What avail thy ſighs, and all thy grief?—Ah! let not thy tears bedew thy cheeks in vain, nor let thy fond boſom heave with aught but love.

HADST thou been the fair for whom the thirſty ſtranger ſought, he would have embraced thee in thy ſleep, and have been entranced with the rapture of thy lips.

ACHSAH

ACHSAH aroſe; ſhe ſtretched out her arm with aſtoniſhment, and her face glowed with bluſhes.—Surprize planted on her face the blooming roſe, and her virgin fears joined it with the ſweet lily. — She aroſe, ſuffuſed with ſuch bluſhes as beautify the empurpled morn, before the ſun appears above the hills, or is perceived upon the lofty tops of RETZAN.—For a ſhort time ſhe knew confuſion.

PARDON me, thou fair inhabitant of theſe ſolitary woods! exclaimed the alarmed ſtranger.—Pardon the intruſion on thy ſoft repoſe. —I ſought a ſhelter from the burning noon, and lo, it was thy peaceful dwelling.

AND

AND ſhe ſaid, whence art thou, o ſtranger? — And he anſwered, Behold a fugitive, and a wanderer from the place of his birth.

BUT ZEBOIM was now walking towards them from the little cluſter of palm-trees.—And ſhe was ſtricken with aſtoniſhment at ſeeing the young man with the faireſt of HEBRON.—Then ſhe ſaid, as ſhe drew nearer to them, Do not mine eyes behold the face of SÇHEKADFEN?—So ſhe made haſte, and ran towards them. — And, when the youth beheld her, he approached alſo unto her in haſte, and he ſaid, I have taken hold of thee, my love—and he put his arms upon her neck, and he kiſſed

kiſſed her.—And the fair ZEBOIM aſked him, ſaying, How cameſt thou hither—or how art thou eſcaped from the hoſt which is in KIRIATH-SEPHER?

THEN ACHSAH, who had remained ſtill wondering, ſaid unto him, O ſtranger, art thou now come from DEBIR?—Tell me, if OTHNIEL be yet alive, and if the uncircumciſed fall before the ſon of KENAZ?

AND he anſwered, ſaying, OTHNIEL is alive, and hath ſmitten the hoſts with vigor—the people of DEBIR run and are diſmayed; for OTHNIEL is terrible to their armies.—He ſhall return unto his kindred with triumph, he ſhall be accompanied with the

the voice of joy and of exultation. — The ANAKIM fall before his arm — becauſe the HIGHEST is with the hoſts of ISRAEL.

MINE eyes beheld the mighty ADAR fall, and I ſaw the ſtrength of JERAMAEL as one ſeeth a blaſted branch. — The ſlaughter among the hoſts of ANAK was terrible, and their flight was as a multitude of chaff which the tempeſt hath driven and ſcattered from its place; even ſo were the hoſts of ANAK. — But upon OTHNIEL is the bleſſing of the eternal GOD, and round about him are the everlaſting guards. — I beheld him diſtributing terrors, and I ſaw the vengeance which was dealt by his arm. — Yet my ſoul ſhall bleſs him;

for

for he hath been favorable unto me; in his anger he hath thought upon mercy.

THEN the young man ceaſed from ſpeaking; for he was wearied with much toil.

WOULDEST thou, o man! be proſperous in thy days — wouldeſt thou inherit the bleſſing? —Wilt thou rejoice in the wife of thine heart, and repoſe with comfort on her breaſt? — Shall thy children flouriſh around thee, the ſmiling bleſſings of thy health? — Wouldeſt thou that thine heart ſhould rejoice over the fruits of thy vine, and that thy field ſhould repleniſh thee with the joys of harveſt?—That thine oxen ſhould be ſtrong to labor, and that thy furrows

furrows ſhould ſmile upon thee with increaſe?—If thou wouldeſt have peace within thy breaſt, and pleaſure in the corners of thine heart; then let mercy be the handmaid of thy ſoul, and compaſſion be the guide of thy ways.

LET thy ſervant ſpeak well of thee when he receiveth his hire—let his lips rejoice when he talketh with his friend.—Let not his heart faint for fear of thee—neither put confuſion on him when thou chideſt; leſt he curſe thee, and thou know it not—for there is a ſpirit in him that ſeemeth meek, and, after a time, reſiſtance is found in the humble.

WHEN the afflicted aſketh of thee help, withhold not thine hand, and fail not to miniſter unto the poor.—When he openeth his diſtreſſes before thee, and complaineth of the evil that is upon him, let thine heart be open for his good, and cloſe not the hand of beneficence.—If his head be lain upon the bed of ſorrow, and he ſaith, How grievous unto me is my couch!—Then thou ſhalt comfort him with the words of kindneſs—and the breath of thy mouth ſhall be a balſam to his heart.

IF he aſk drink of thee, wilt thou not afford moiſture to his lips?—Surely he ſhall ſpeak unto GOD for thee—and, doubtleſs, he ſhall be heard.

HE

He hungereth—but thou haſt bread. —O give him, then, from the fulneſs of thy ſtore!— For his ſoul is even as thy ſoul, and the Exalted hath faſhioned his bones.

Let thy ſtream be diſperſed among thy brethren, and let the ſons of thy neighbor partake with thee of thy waters.

He that forceth money from the poor ſhall not proſper.—Whoſo extorteth from the needy that he may increaſe his own, ſhall enjoy a terrible acquiſition.

The needy labor under many miſeries—yet is a poor man that is godly happier than the rich in his wickedneſs.

BUT upon him that ſheweth mercy unto the weak, and hath compaſſion on the feeble joints, ſhall be the bleſſing of life.—When the ſun ariſeth, he ſhall ſmile upon him.—The gentle dew ſhall fall upon him from heaven.—He ſhall be bleſſed of GOD, and his children ſhall flouriſh in peace.

AND ZEBOIM ſaid, Tell us now of thine eſcape, and of the matters which thou knoweſt of DEBIR.—And ACHSAH alſo ſaid, Satisfy us now of the light of HEBRON.

AND he anſwered, I eſcaped by the favor of SERAIAH—for his kindneſs is like the cool ſtream which allayeth the thirſt

thirſt of the traveller—or as water to a man, when the ſun holdeth the height of heaven, and his beams are hot upon the earth.

YET I ſaid, Woe is me that I am in captivity!—and I broke the chains of my bondage, even the gentle yoke of ISRAEL.—SERAIAH looſed them, even SERAIAH, the brother of OTHNIEL, for he regarded me, and his heart was with SÇHEKADFEN.

IT was night, and the gentle breeze of evening aroſe—the moon ſhone upon the hills—when KEZARA, the daughter of MANEHEIM, came unto me in priſon, and ſaid, In intreating I have intreated SERAIAH for thy ſake—ariſe, there-

fore, for he doth ſet thee free.—And ſhe ſaid, Give me thy love.—But I anſwered, Not ſo: ſurely ſhe doth live unto whom I have vowed love; is not my ſoul with the ſoul of ZEBOIM? So now, if it pleaſe thee, I will yet again return unto my bonds.—I will not break mine oath before the HIGHEST.—Is not GOD the avenger of wrong?

SHOULD I then have forgotten thee, thou ſweeteſt in mine eyes! or have broken the vow which I made thee by the river ADAR?—Surely I loved thee when I gazed on thee, and ſtill thou art the lovelieſt unto me.—The ſtream returned me thy image, and I love the ſtream of ADAR.

THE ſtream of ADAR is like my love—it floweth gentle, and is pure.—The ſtream of ADAR is like my love—it is ſteady in its courſe, and giveth health to the vallies beneath.

AND when KEZARA, the daughter of MANEHEIM, heard what I ſaid unto her, ſhe ſaid, Well may it be with thee, and with thy Houſe!—Depart from me, then, ſince thus thou wilt—and the bleſſing of SÇHADDAI be with thee!—But I go to the ſolitude of ZURAH—I will dwell in the groves by the mountain.—I will think on thee, though I ſhall ſing no more of loves.—I ſhall remain in the caverns of ſorrow.

So I left her in the valley of ARVAD, and I paſſed over the mountains, and attended the flocks on the hills of NADARIM.—And, as I led them to the watering pool, behold a man of years, clad like an ISRAELITE, was behind me.—And when I ſaw him, I ran as it were for preſervation, for I had ſaid, Is not this man of the hoſt of ISRAEL, and doth he not purſue me?

I WANDERED among the mountains, ſhunning the face of a man; and I left the inhabitants of NADARIM—and while I was in the deſart, I found not of fruits nor of water.—And I cried, ſaying, Lo! I die.—But I ſaw, at a ſmall diſtance from me, the bands of

ISRAEL.

ISRAEL.—Then ſaid I, It were better that I fall again into the hands of OTHNIEL than periſh among the deſarts.

AND they brought me again to the HEBRONITE; and he ſaid, Wherefore haſt thou done this?—Was not my ſoul to releaſe thee? and did not SERAIAH, my brother, ſupplicate for thee?—Be thou, therefore, even as one of us; for I have heard that thou art a worſhiper of the GOD of ISRAEL.

SO he commanded, and they brought me of the plenteouſneſs of their camps, and put a robe upon me, and girded me with the ſword of ſtrength.—Therefore I went up with the armies of Is-

RAEL,

RAEL, and forgot my kindred, and the face of my fathers.

AND on the morrow the trumpet ſounded * — and lo, TALMAI, and all the hoſt of ANAK. — And they joined battle.

* תרועה, [*therungnah*] *clangor, vociferatio. Hebræi duplicem clangorem eſſe ſtatuunt alterumque vocari.* תקיעה *alterum* תרועה *quorum ille equabilis eſt vox, hic citus conciſuſque fragor: ille ad convocandos cœtus, hic ad accendendos militum animos facit.* — At the beginning of a battle the prieſts ſounded the alarm with trumpets, as we find *Numb.* x. 9. this was termed *Therungnah.* Then one prieſt was ſelected out of the reſt, to ſtir up the hearts of the people, and, by a kind of hortatory oration, to encourage them to the war, DEUT. xx. 2. him they called *Unctum belli, the anointed of the battle.* Godwyn, 256.

DREADFUL

DREADFUL was the noiſe of the combat, and terrible as the thunder which roareth in the heights—or as the fighting winds which bellow through the hollow caves of HAZOR.

WAS not the angel of deſtruction near?—Surely he ſat upon the black cloud that covered the hill of GEDOR, and deſpair was in the ſound of his voice.

HE cried from the hill of GEDOR, and his terrible howlings filled the plain. —The air was laden with his ſhrieks, and dreadful yells reſounded through the ſkies.

He ſpread his broad black wings over the hoſt of Talmai—they ſhaded the armies of Israel—and his ſword, which was accuſtomed to ſlay, ſtayed not from blood.

Then Talmai lifted up himſelf in his ſtrength, and he ſaid, Who is like unto me?—For Sheshai and Ahiman came not that day into battle.

But Israel was afraid before the younger ſon of Anak.—Even the choſen of the Highest were afraid on that day.—Diſmay and affright came upon them, even as upon children * when the fear of the ſcourge is with their ſouls—Then was Adariah

* Literally: *Young ones.*

ſlain.

ſlain.—After him alſo fell the young MOZADAH, glorying in ſtrength—The ſpear of DIGASH ſeparated the ſoul of ADAH.—His arm alſo ſlew the mighty ASTAEL.

GREAT was the ſlaughter among the hoſts of ISRAEL.—The ſons of ABRAHAM were diminiſhed on that day.

YET a young man, named ZACCAI, ſtood forth, and he bended his bow againſt TALMAI.—But the EXPANDER OF THE HEAVENS proſpered not the arrow, becauſe he truſted unto his arm of ſtrength, and ſent not his prayer into the ears of the HIGHEST.—And the ſhaft fell to the ground.—

Then

Then TALMAI ſmote him with his ſpear, and ſlew him.

WHENCE cometh deſtruction?—Wherefore, o thou who createdſt the earth! wherefore doſt thou permit ſuch ſlaughter among thy creatures?—Is it pleaſing in thine eyes, that man ſhould be the murderer of man, that thine earth may be fattened with the blood of thy ſons*?

* Perhaps this is as great a myſtery at preſent, as it was in the time in which our author wrote. That the world ſhould ſubſiſt by deſtruction, is ſtill as marvellous as it is true. That unnumbered multitudes of GOD's creatures ſhould be every day ſlaughtered, to gratify the pride, the wantonneſs, and luxury of men; that men, again, ſhould become a prey to the avarice, ambition, and cruelty of their fellow creatures, ſeems contrary to every

THOU

THOU who didſt hear the blood of ABEL, and didſt avenge it on the ſlayer, ſhall not the ſhedden ſtream thereof move thee to wrath?

ARE not men the riches of thy creation—and the choice treaſure of thy world?—Wherefore then doſt thou not reſtrain them from deſolation?—

thing in the reſt of the œconomy of nature, and ſhocks us while we practiſe it. When we reflect on this as done in ſociety, and by one commonwealth on another, does the aſſertion of a much-condemned writer, "That a ſtate of nature muſt be "a ſtate of war," ſo much alarm us? Unleſs, indeed, in that perfect ſtate of which MOSES ſpeaks (and that there was ſuch a ſtate both reaſon and nature join to demonſtrate), wherein the lamb could dwell with the wolf, and the leopard lie down with

Wherefore

Wherefore are they ſwallowed up of deſtruction?

THOU didſt not create the heavens in vain—neither madeſt thou the earth for nought—thou didſt ordain men to dwell thereon; but they ceaſe not from making waſte—neither hold they their hand from deſtroying their brethren.

the kid, and the calf, and the young lion, and the fatling together. PLATO, in his *Timæus*, ſpeaks well of this ſtate, and of the defection of the creatures from the paths of rectitude and happineſs to thoſe of imperfection and diſorder. "The Archi-"tect of the world, ſays he, had a model by "which he produced every thing, and this model "is Himſelf. As he is good (and what is good "has not the leaſt portion of envy), he made all "things, as far as was poſſible, like himſelf. He "made the world perfect in the whole of its con-"ſtitution, perfect too in all the various parts

Is there any thing which hath life, and thou gaveſt it not?—Thine arm ſuſtaineth the ſmall ones and the great.

ARE not their ſouls magnified from their departure—and rejoice they not at the exaltation of their ſtrength?

" which compoſe it, and theſe were ſubject neither " to diſeaſes, nor to decay of age. The father of " all things, ſeeing then this beautiful image of " himſelf, was pleaſed with his own work, and this " pleaſure inſpired him with a deſire to make it " ſtill more and more like the model." " GOD " was then, continues he, the prince and common " father of all. He governed it then by himſelf as " he governeth it now by inferior deities. Rage " and cruelty did not then reign upon the earth. " War and ſedition were not ſo much as known. " GOD himſelf took care of the ſuſtenance of " mankind, and was their guardian and their ſhep-

THESE are ſmall unto a man, but they fill the ordinances of the MOST HIGH.—Their breath departeth from them—but he hath ordained the revolutions of life.

THE ſpirit eſcapeth as from a priſon, and runneth abroad, even as one that

" herd. There were no magiſtrates, nor civil po-
" lity as there are now. In thoſe happy days men
" ſprung out of the boſom of the earth, which
" produced them of itſelf, like flowers and trees.
" The fertile field yielded fruits and corn without
" the labor of tillage. Men had no occaſion for
" cloaths to cover their bodies, being incommoded
" with no inclemency of the ſeaſons; and they took
" their reſt upon the beds of turf of a perpetual ver-
" dure." Nor is his account of its defection from this perfect ſtate, and of its final reſumption thereof, leſs beautiful and ſublime. " The lord of the

is

is free from bonds;—it filleth the immenſities which are about and taketh its dwelling in the habitations of fleſh.

It increaſeth in its ſtrength and in its power—it purſueth after excellence

" univerſe, SATURN, having quitted, as it were, " the reins of his empire, and hid himſelf in an " inacceſſible retreat, the inferior Gods who had " governed under him having retired alſo; the " very foundations of the world were ſhaken by " motions contrary to its principle and its end; it " loſt its beauty and its luſtre, and the good was " mixed and blended with the evil. But in the " end, leſt the world ſhould be plunged in eternal " confuſion, GOD, the author of the primitive or- " der, will again appear, and reſume the reins of " empire. Then he will change, embelliſh, and " reſtore the whole frame of nature, and put an " end to decay of age, to diſeaſes, and to death."

—it waxeth not old—but the progreſſions thereof are eſtabliſhed *.

* If this is at all intelligible (and the tranſlation is as exact as poſſible) the meaning muſt be nearly the ſame, as it ſhould ſeem, with that of Dr. AKENSIDE, which he hath thus admirably expreſſed:

Nor content
By one exertion of creative power
His goodneſs to reveal; through every age,
Through every moment up the track of time,
His parent hand, with ever new increaſe
Of happineſs and virtue, hath adorned
The vaſt harmonious frame. His parent hand,
From the mute ſhell-fiſh, gaſping on the ſhore,
To men, to angels, to celeſtial minds,
For ever leads the generations on
To higher ſcenes of being. While ſupplied,
From day to day, by his enlivening breath,
Inferior orders in ſucceſſion riſe
To fill the void below.—As flame aſcends,
As bodies to their proper centre tend;
As the poized ocean to the attractive moon

HAVE mercy on the work of thy fingers, and ſuffer not the cries of violence to be heard.—Bid the devaſtation of the ſword to ceaſe, and let the gates of war be ſealed.—Reſtrain thou the hand of the ſtrong ones, and ſuffer not the mighty to do hurt.

BUT the wicked will not be at peace with the righteous, nor will the ungodly be ſatisfied but by the blood of the juſt.—They make their garments red, and have no pity—they deſtroy with an unrelenting hand.

Obedient ſwells; as every headlong ſtream
Devolves its winding waters to the main,
So all things which have life aſpire to God,
The ſun of being, boundleſs, unimpaired
Centre of ſouls.

AND when ZACCAI was ſlain, the children of ANAK ſhouted, the ungodly triumphed in the battle.—And OTHNIEL was exceedingly grieved—and he called on JEHOVAH, and he heard him.—And, as TALMAI ſtood exulting on his chariot, the ſon of KENAZ ſmote him with his ſpear, and it went through his ſide; and he fell to the ground.

THEN ſtepped forth JERAMMAEL, captain of the hoſt of TALMAI, and he ſtood over the body of the ſon of ANAK, and he ſaid, Come now, thou worſhiper of JEHOVAH! will thy GOD deliver thee in the fight?—Lo TALMAI lieth on the ground—the ſtrength of ANAK is ſmitten.—But thou ſhalt

follow

follow him into the darkneſſes of death —thou ſhalt go down with him to the comfortleſs grave.

So the lance flew from the hand of JERAMMAEL.—It was rugged with knots, and heavy with an head of braſs. —And ISRAEL trembled for OTHNIEL—they were ſorely afraid for the ſon of KENAZ.

BUT the HIGHEST was with him —and he raiſed a mighty wind!—ſo the lance fell not upon the breaſt of OTHNIEL, but cleaved unto the ground, even as the firs of ASHAR are rooted faſt in the earth.

THEN JERAMMAEL eſſayed to pluck it forth, but he could not.—And as he moved it to and fro, as the wind moveth the branches of the trees of ASHAR, the ſon of KENAZ lifted up a mighty ſtone from the earth, and he ran upon him.—So the ſtone fell from the hand of OTHNIEL, it fell upon the neck of JERAMMAEL—and it ſmote him to the earth.

AND OTHNIEL ſaid, Lo! thus hath JEHOVAH delivered the worſhiper of him.—Follow thou thy lord into the darkneſſes of death—go thou with TALMAI to the comfortleſs houſe!—But, for me, I ſhall live to praiſe JEHOVAH, who giveth might to the humble.

—Is

—Is he not a ſhield to them that truſt in him?

So JERAMMAEL fell proſtrate before the chariot of TALMAI—and the wheels thereof rolled over him, and the horſes' hoofs were wet with his blood.

Now when the men of DEBIR ſaw this, they fled — and ISRAEL purſued after them.—And they aſſailed the walls of the city; ſaying, Surely it ſhall be delivered into our hands.—But they prevailed not—for the town was ſtrong with towers, and many were the gates thereof.

AND on the morrow came forth AHIMAN to the battle; and they warred

red till the ſetting of the ſun; but they prevailed on neither ſide; and in the evening they retired. — Yet the men of KIRIATH-SEPHER remained for many days within their gates.

AND OTHNIEL ſtood beneath the tower which is called ASLAKAN, and, as he ſpoke unto the aged ZADARIAH who was near unto him, a piece of a ſtone was caſt upon him, and he fell. — Then the children of ANAK ſhouted and they came forth to the field, and AHIMAN chaced the armies of ISRAEL. — But OTHNIEL was carried to his tent.

AND the ANAKIM aſſaulted ISRAEL in his camp for a ſeaſon. — And

OTHNIEL

OTHNIEL ſpake unto the GOD of his fathers, and ſaid:

"O GOD of my fathers! wherefore "haſt thou deſerted thy people, and "forſaken the generation which thou "haſt choſen?—Thou haſt taken from "us the ſhield of thy defence, and haſt "turned away the ſalvation of thine "arm.—Thou ſuffereſt the blood of "ISRAEL to be ſpilled on the ground, "and thine enemies rejoice in our "diſtreſs.

"WE are enfeebled—we tremble "and are faint; and thou ſuffereſt us to "be ſmitten, as with thunder—thou "regardeſt us not, though we be driven "as with a ſtrong wind.

"HAST

"HAST thou forgotten what thou
"didſt promiſe unto ABRAHAM?—
"Wilt thou not have mercy on thy
"people?—The waters of the land
"mourn for us—the river DAHOR
"wept for the afflictions of thy people.
"By the river DAHOR we were ſmit-
"ten—by the winding river thine ene-
"mies did triumph.—O ſuffer not our
"ſhame to increaſe—but have compaſ-
"ſion on the children of thine hand."

"WE weep unto thee, and we lift up
"our hands to the habitation of thy
"glory—but thou heareſt not thy peo-
"ple, as thou wert wont.—Thou at-
"tendeſt not to the cries of the children
"of thy love.

"WE

" We are the offspring of thy ſervant
" Jacob.—Haſt thou forgotten that
" we are the ſons of Abraham?—
" Thou has loved us—wilt thou not
" be gracious unto us again?—Thou
" didſt delight in us, even as in a plea-
" ſant babe.—Wherefore then doſt
" thou turn thy back upon us?

" But thou wilt not utterly forſake
" us in thy wrath, nor deſtroy us in
" that we have offended thee.—Thou
" wilt ſhelter us with the wings of hea-
" ven, that we may praiſe thee with
" our brethren.

" Remove this trouble from thy
" ſervants—and ſuffer them once more

" to

" to behold the favours of thy face.
" —So ſhall I rejoice in thee, and
" all my bones ſhall flouriſh, like a
" roſe in ISRAEL, and like a lily in
" JACOB."

AND his prayer was pleaſing unto the EXALTED; and he heard him.

AND when thirty days were paſſed, he came forth of his camp, and fought; and five thouſand of the men of DEBIR were ſlain on that day. — And AHIMAN was alſo wounded, and his ſiſter AGGAI was made captive by the hand of OTHNIEL.— I beheld the raiment wherewith ſhe was cloathed, and it was ſumptuous apparel. — Her face was alſo beautiful. — Her robe was of crimſon

crimſon color, and it was adorned with much gold.

THEN came forth SHESHAI unto the fight.— His head was covered with braſs, the wheels of his chariot alſo were braſs. — And his ſtature was as the lofty fir — it was even as the pine upon the mountains. — And when SHESHAI appeared, the battle ſtood ſtill.—For all ISRAEL ſaid, ſurely this man is greater than his father ANAK; and they were ſorely afraid.—But OTHNIEL ſmote at him with his ſword, and he fought with him for a ſhort time; nevertheleſs, he prevailed not. — Then SHESHAI lifted up the battle-ax, which was in his hand, upon him; but the HIGHEST delivered him from his hand.

YET

YET the hoſt of HEBRON ſtood not before him, nor before his ſervants. —And when they returned, they cried unto GOD.—And OTHNIEL alſo humbled himſelf into the duſt, ſaying, "O "JEHOVAH! thou didſt ſay, ye ſhall "prevail againſt KIRIATH-SEPHER, "and ſhalt take it; wherefore, then, "hath SHESHAI triumphed?—Be now "favourable unto thy ſervant, and I "ſhall bring his ſtrength unto the "ground.—But thou frowneſt upon "ISRAEL, and art wrath with thy "people."

Now there was a ſeer * in the camp, and he ſtood forth, and ſaid, Thus ſaith

* The word here is חכם [*chacam*] which literally ſignifies, *a wiſe man*. It would be attended

he

he who ruleth the hoſts, and whoſe arm controuleth the battles, ſhall I promiſe, and ſhall I forget the word which I have ſpoken?—But there is ſin among the hoſts.—Wherefore purify yourſelves for the days, and let puniſhment be to the offender.—And they gave the lot, and it was upon AMARIAH—for he

with a thouſand difficulties to endeavour at diſtinguiſhing the different ſorts of *prophets* among the antient *Hebrews:* this, it is ſuppoſed, Mr. GODWYN ſufficiently experienced. However, he has divided them into ſeveral claſſes, very ingeniouſly; we ſhall therefore make as much uſe of his inquiry as is to our preſent purpoſe. To *propheſy*, or to be *a prophet*, is taken ſometimes for the books and writings of the prophets, LUKE xvi. 29. For the whole word of GOD, 2 PET. i. 20. For thoſe unto whom GOD vouchſafed familiarly to reveal himſelf, *Gen.* xx. 7. Ordinary interpreters of the word are called *prophets*, MATT. x. 41. And it

had looked upon AGGAI; and the maiden was fair in his eyes. — And he went in and embraced her contrary to the laws of ISRAEL. — And the virgin was averſe to the ſin, but he forced her. — So they brought forth the young man; and OTHNIEL ſaid unto him, Wherefore haſt thou done this? — And

is alſo taken for thoſe, who were enabled by divine revelation to lay open hidden ſecrets, tranſcending all poſſibility of human ſearch. Hence it is, that *prophets* in old time were called *ſeers*, 1 SAM. ix. 9. and their prophecy was termed a viſion, *Iſaiah* i. 1. becauſe GOD extraordinarily enlightened their minds with the knowledge of his ſecrets. See *Gorionod.* lib. iv. c. 20. *Druſ. de trib. ſect.* 86. *Buxtorf. recenſ. operis, Talmud.* xix. 5. *Hieronym. ad Algaſiam. quæſt.* x. and *Elias Thiſbit.* חכמים. Hence among the *Greeks*, when any of their orators had pleaſed the people in their orations, on any public occaſion, they were honored with a grand

they

they ſtoned him, according to the law. —But the damſel was no where to be found.

ALSO the ſeer ſaid, Send now to HEBRON to inquire of the prophets which are there. —And when the meſſenger returneth ye ſhall put your battle in array; and it ſhall be that until that day, the men of DEBIR ſhall not come up, nor caſt a ſpear againſt ye. —Therefore

Σοφῶς, that is, with a loud acclamation of Σοφὸς, σοφῶς, *well-done*, or *wiſely done!* till PYTHAGORAS, who was a man of more humility, ſtyled himſelf only *Philoſophus*, a lover of wiſdom; which kind of modeſty was afterwards practiſed by the *Hebrew doctors*; for they, in aftertimes, to avoid the ſuſpicion of arrogancy, refuſed the name of חכמים, *wiſemen*, and ſtyled themſelves חכמי תלמידי, *learners of wiſdom.*

the ISRAELITES went not forth to the battle; for it was ſaid, Whoſoever goeth forth before the tenth day, him ſhall ANAK ſmite.

THEN OTHNIEL mourned, and all the hoſt with him.—Alſo he ſent me, ſaying, Speak unto CALEB, that he may inquire of the HIGHEST in HEBRON.—So I came away, and lo I have wandered in the foreſt of palms.—And SÇHEKADFEN embraced the daughter of BARZAI, and he left the grove, to purſue his way to the city of CALEB.

WHO is he that can regulate his heart, or ſubdue the inclinations of his ſoul?—For his paſſions are at war with him

him—there is reſtleſſneſs in the ſpirit of a man.

DECEITFULNESS encompaſſeth the heart *, and it cauſeth vexation to contradict its motions.—It aſketh for ſweet things, and the fooliſh are captivated with delight.—But the wiſe are aware of ſorrow.

GIVE not unto the deſires thereof—for it is ſin.—Be prudent, and bear not an enemy in thy boſom.

CONVERSE with the aged, and they will tell thee.—Let thine ear be open to the wiſe, for the fruit of the experienced is wiſdom.

* Literally: the *inwards*.

THOU ſhalt learn, that obedience to the paſſions is folly — that temperance and chaſtity are the ſuſtainers of life.

WISDOM ſpeaketh loud, and the fooliſh ones awake not. —She roareth in their ears, but they are faſtened in ſleep. — How long will ye dwell in ſloth, ye children of the ſluggard? — Ariſe, and be prudent, leſt deſtruction come.

HE that is wiſe, will regulate his heart. — He ſhall be happy when it is governed by diſcretion. — Reſtraint is bitter in the beginning, but he ſhall feel ſweetneſs and pleaſure to his ſoul. — He ſhall have peace when his affections are right.

THE

THE wife of his heart receiveth joy from him—ſhe hath linked him in the bands of her love. —She will be tender to him in his ſorrows, and ſhall comfort him in the depth of his woe. —For ſhe ſaith, He is mine —and her heart ſhall be ever towards him.

HE is not drunken at the wine, for he doateth not on the fulneſs of the bowl.

HIS voice is not heard at the revelling—his footſteps tend not to the houſe of mirth. —He doth not join with the ſons of jollity —for he ſaith, Have they not a bitter end? —They are merry in the ſong —their heart rejoiceth in the

ſound of the pipe — their feet alſo move in the dance. — But, alas! how dreadful unto theſe is death! — How horrid are their thoughts upon the bed of pain!

He ſitteth with his children, and is delighted in their ways — they aſk counſel of him, and are admoniſhed. — He ſheweth wiſdom unto their mother — he talketh pleaſantly with her that lieth in his boſom. — His ſons take hold of his inſtructions, and his daughters are admoniſhed by the words of his lips.

But the fooliſh are drawn into many ſnares — and he that reſtraineth not his paſſions cometh unto much hurt.

ART thou not free in the inclinations of thine heart? — Shew then thy will and thy choice in conquering thy paſſions. — For, though they attack with vigor, yet thou ſhalt repel them — they are not invincible, though they ſhew themſelves ſtrong.

THEY darken the ſoul with the obſcurity of their power, and haſten it to conſent to its undoing. — Prevent therefore betimes the deceitfulneſs of paſſion; and let not obedience deſtroy thee by degrees. — So ſhalt thou accompliſh the warfare of thy life, and eſtabliſh the triumph of thine heart.

BE temperate in thine enjoyments, leſt they prove a ſnare unto thee — and thou

thou be taken in the machinations of thine own heart.—And thou curſe the day in which thy mother ſorrowed for thee—in which ſhe groaned, as thou didſt firſt behold the light.—For indulgence towards the inclinations of the heart will bring a man to ſorrow—and the days of his life will be ſhortened.

END of the FIFTH BOOK.

THE

SIXTH

BOOK.

BOOK

THE LOVES OF OTHNIEL and ACHSAH.

ZION is the beloved mountain, and ISRAEL ſhall rejoice in the everlaſting GOD.—Rejoice, o ye people! for he hath not forſaken his heritage.—The ETERNAL will never relinquiſh the children of his love.

BE ye reſolute, and ye ſhall ſubdue.—Stand cloſe with fortitude, for the ALMIGHTY

ALMIGHTY is on your ſide. — The enemy ſhall not oppreſs you, for ye are not faint. —Ye ſhall not be hurt by the mighty — for wearineſs is far from your hoſts.

JEHOVAH is not the GOD of oppreſſors—he hath not given ſupport unto kings *, nor his face unto the gods of the earth. — He is powerful — He is wiſe — and He is good †.

* Or *tyrants*.

† BURLAMAQUI (with great propriety) lays his foundation of the *right of ſovereignty*, in *power*, *wiſdom*, and *goodneſs*. "If, ſays he, we would "form a complete definition of the right of ſove- "reignty, we muſt ſay, that it ariſes from the ſu- "periority of power, accompanied with wiſdom "and goodneſs.——Let us ſuppoſe a being equal- "ly wiſe and beneficent. Man, inſtead of being

BEHOLD

BEHOLD the tears of the weak—are not the oppreſſed without a comforter?—But their hope is in the GOD of ages.

HE hath put his arm beneath the knees of the feeble, and ſupporteth the joints of the weak.—Though the rulers bow down their necks, and their ſhoulders are galled with the chain.—Yet in

" able to refuſe him his approbation, will feel him-
" ſelf inwardly, and naturally incline to ſubmit
" and acquieſce intirely to the will of ſuch a be-
" ing, who is poſſeſſed of all the qualities neceſ-
" ſary to conduct him to his end. By his *power*,
" he is perfectly able to procure the good of thoſe
" who are ſubject to him, and to remove whatever
" may poſſibly injure them. By his *wiſdom*, he
" is thoroughly acquainted with the nature and

the

the end their GOD defeateth pride—he doth humble the haughtineſſes of the heart.—For GOD is the GOD of mercy—he loveth the compaſſionate—his hand is the centre of munificence.—But the oppreſſor doth make himſelf

" conſtitution of thoſe on whom he impoſes laws, " and knows their faculties and ſtrength, and in " what their real intereſts conſiſt. He cannot " therefore be miſtaken, either in the deſigns he " propoſes for their benefit, or in the means he " employs in order to attain them. In fine, *good-* " *neſs* inclines ſuch a ſovereign to be really willing " to render his ſubjects happy, and to direct con- " ſtantly to this end the operations of his wiſdom " and power. Thus the aſſemblage of theſe qua- " lities, by uniting in the very higheſt degree all " that is capable of deſerving the approbation of " reaſon, comprizes whatſoever can determine " man, and lay him under an internal as well as " external obligation of ſubmiſſion and obedience.

bold

bold againſt him, and doth harden his face againſt the eye of ſorrow.—Wherefore the HIGHEST will deſtroy him with the weight of his judgements.

SHALL a man be proud againſt GOD? —ſhall he lift up his front againſt the ETERNAL? — Wherefore doth he triumph over the people of his hand, and doom to deſtruction ſuch as have no ſtrength?

IT was midnight when OTHNIEL ſat upon the brink of DAHOR. — He had retired from the confuſion of the camp — and ſought the pleaſures of peace in the meditations of his heart. — His eye was fixed upon the paſſing ſtream, which murmured along the

pebbled ſhores. — His thoughts were ſtedfaſt on the hours of ſorrow, his mind was attentive to the ſuggeſtions of grief. — For he had found briars and thorns along the path of his life; yet he had the ſpirit of a man, and fortitude had fixed her dwelling in his breaſt.

He ſaw the clouds hang over the valley of Amar, and reſt upon the baleful trees of Rashtan. — He beheld the gathering ſtorm. — The howlings of the foreſt were increaſed, and the night-raven ſcreamed forth her dreadful note. — Horror and deſolation collected all their gloom — and the fierce winds were diſmal in their voice. — They roared among the blaſted trees,

and

and iſſued with their breath the terrors of diſmay.

OTHNIEL roſe — he ſtarted from the oozy bank.—He did gird his ſilken raiment faſt about him.—He ran, as he would have flown from the impending ſtorm.—Whither, alas! ſhould he fly?—Where lay the friendly covert to give a ſhelter from the obſcured face of heaven, or to ſhield him from the peſtilential flaſh of unboſomed fires?

STILL he ran forward.—The voice of GOD* reſounded through the heights.—The waters ſtreamed from heaven.—The clouds gave forth their fires.—The

* Or *thunder*.

torrents rolled down the hills in ſullen murmurs. — The baleful yews were gilded, dreadful, with the azure flaſh. —The affrighted beaſts wearied the air with their loud yells.—All nature was arrayed in terror and affright.

WEARIED, at length, the afflicted youth beſought the friendly refuge which the palms afford.—He obtained a ſhelter in the little wood of MAVETH. — He had wandered wide from the camp. — For darkneſs had removed the guides of his way.

AND the heart of OTHNIEL was full of trouble, and he repined at the judgements of the HIGHEST. — And as he was ſtretched out upon the ground, lo a gentle ſleep came upon him,

him, and the dew of refreſhment overtook him. — And he dreamed — and lo, he was tranſported back to the ſcene from whoſe dreadful force he had ſo lately flown. — Every horror with which he had beheld the expanſion * blackened, appeared with redoubled fury.

And a ſhrill voice called upon him, and lo, an old man † ſtood at his right hand — and the man inquired, ſaying, What doſt thou here, when war is at thy gate, o chief of the armies of Israel!

And his voice was as thunder in the ear of the ſon of Kenaz. — And he

* See before, vol. I. p. 104, 105.

† Literally: *A man of years.*

looked earneſtly at him, and his beard lay thick upon his breaſt. — And his face was as the face of the prophet SHEBAEL.

AND as the aged man was ſpeaking, the heaven appeared calm, and the frowns of its face were ſmoothed. — For the clouds were ſeparated and gone away. — The darkneſs was removed, and the ſun of noon appeared.

AND the old man put his mouth unto his ear, and ſaid, I am SHEBAEL, the miniſter of the HIGHEST. — Wherefore art thou here? — Haſte thee unto thine armies and to thy ſtrength.

BUT OTHNIEL anſwered, Is it not known how ISRAEL hath polluted himſelf,

himſelf, and that the EVERLASTING hath forſaken JUDAH? — Shall I go now unto the battle? — Shall I make war upon the GOD OF ARMIES? — Shall I fight againſt the hoſts of the ALMIGHTY?

AND he replied, O thou who feareſt the HOLY and the TRUE! thou ſhalt go up unto his enemies — yea thou ſhalt go up to proſper in his cauſe. — Doſt thou think that he will fight for thee whilſt thou ſitteſt in the ſeat of mourning — or that he will conduct thine armies whilſt thou lieſt down beſide the brook of ſorrow? — He will ſuccor the valiant, and whoſo hath courage he ſhall find help. — Get thee up from the couch of lamentation — rid thee from

the covering of languiſhment and grief. —Go forth and be comforted in thine hoſt. —Number them and ſet them in array. —Let thine heart exult becauſe of their ſtrength; and victory ſhall over-ſhadow thee with the ſhelter of her wings. —Behold, is not the night the ſeaſon? —Upon them, therefore, while they ſleep.

BUT the ſoul of OTHNIEL was vexed; and he ſaid, Haſt thou thy counſel from the mouth of the MOST HIGH—hath he taught thee what thou ſhalt declare? —I have experienced his diſpleaſure, and have been overcome with ſhame. —I will not contend with SÇHADDAI, nor bring mine arms againſt the MOST HIGH of ISRAEL.

THEN

THEN ſaid he unto him, The pollution of thy people is puniſhed — therefore is it not atoned? — And wilt thou wait for the word of JEHOVAH? — The ark is in HEBRON, and thou ſhalt be deſtroyed before thou canſt receive the anſwer from between the cherubim. —For lo, in the morning they ſhall encompaſs thee with armies, and ſhall ſcatter fear among thine hoſts. — But thou ſayeſt, Shall I contend with the MIGHTIEST? — Behold am not I alſo a ſervant of SÇHADDAI?

THEN OTHNIEL, being grieved, awoke. — And he aroſe and meaſured back his ſteps by night. — The pale moon ſhone upon the hills.

AND

AND he reached the camp.—He girded on his ſword in haſte.—He called together his horſemen and his footmen.—He put them in array.—He marched towards the city.

BUT SHESHAI and his men watched, and they came forth of the city, and were concealed among the trees of the wood.—And, as OTHNIEL and his men paſſed to aſſail the wall, they iſſued from their hiding place—they ruſhed upon him.—And the men of ISRAEL fell into the ſnare—and they were ſlain in numbers.—Their blood was ſhed in copious ſtreams; and they turned their backs to the uncircumciſed.

So

So SHESHAI purſued them to the camp, glorying in his ſtrength.

YET OTHNIEL ſtayed, and lifted up his ſpear upon the captain of the hoſt of ANAK.—But the EVERLASTING was in heaven; he would not that his arm ſhould proſper.—Sent he not forth his thunders?—were not his lightenings terrible?—The beaſts that roam upon the earth were filled with affright; even the trees of the foreſt were ſhaken with diſmay.

AND the thunderings increaſed.—So OTHNIEL withdrew, SHESHAI purſuing after him in his chariot.—And he ſhouted aloud, and ſaid, Thus falleth ISRAEL before the hoſt of ANAK.—

Where

Where is now the ſpear of OTHNIE — where is the help of the GOD of HEBRON? — Stay now, and mine arm ſhall ſtretch thee upon the earth.

AND the heart of OTHNIEL boiled within him. — Thrice he turned back — and thrice the EVERLASTING ſent his thunders. — The ſteeds of the battle fell proſtrate on the earth. — And the blue flaſh darted on the face of OTHNIEL. — The field around him ſeemed covered with the azure fire. — The flakes of lightening trembled on the hoſt.

AND OTHNIEL ſaid, What ſhall I do? — O GOD of terrors! let not thy wrath forever bruiſe me. — Lo I obeyed the

the voice of the ſervant of the MOST HIGH — and wilt thou now deſtroy me? — And unto ISRAEL he ſaid, Behold the hand of JEHOVAH is againſt you; doth he not afflict us in his fury?—Fly therefore unto your tents; and it may be that he will have compaſſion on us.

WHEREFORE they fled to their tents with great diſcomfit and diſarray — and, when they entered the camp, the day dawned upon them; and the ALMIGHTY ſtayed his hand from the ſlaughter, and SHESHAI returned by the way that he came, and all his hoſt with him.

WHOSO taketh thought for the exigences of life, and is ſollicitous about the

the pleaſures of the future, he doth even as he that ſaith, I will tarry till the breeze be paſt — I will lie down until the winds of heaven do ceaſe.

Is not the earth the mother of all things? — Doth ſhe not produce the ſpring, the bud, the bloſſom? — Is not her boſom decked with every flower that to the eye is freſh or fair? — Yet knoweth ſhe not by whoſe aid they come, nor who is the foſtering parent of her richeſt bloom.

Art thou not the lord of all that is beauteous to thine eye, or lovely to thine heart? — Make not thyſelf wretched, when thou mayeſt be at peace.

Waste

WASTE not thine hours in unavailing ſorrow!—Make thy prayer unto GOD, and he will ſhrowd thee in the covering of his love.

WHEREFORE wouldſt thou poſſeſs all that thine eye doth meet—ſince thine heart could not enjoy it all?—Wouldſt thou give thy pity unto him that periſheth for thirſt, while ſwimming in many waters?—Even ſo neither ſhed thou the tear for him who poſſeſſeth much, yet wanteth all.

SAY not, that GOD hath dealt unkindly with thee, or that thy ſoul hath merited more abundant gifts.—For thou knoweſt not what troubles are with riches,

riches, and what ſorrows are about the gate of ſplendor.

DEVISE not thou thine happineſs. — It ſhall happen to thee when thou thinkeſt not thereon. —Thou ſhalt rejoice when thou didſt look for grief.

FOR bleſſing, and riches, and honor are in the hand of the ALMIGHTY, and he diſtributeth them as he pleaſeth. — When thou ſayeſt, My heart is void of comfort — lo then it ſhall be filled with mirth.

WHEN thou lookeſt for pleaſure, ſhe ſhall elude thy ſearch. — When thou ſeekeſt to embrace her, ſhe is diſſolved into air. —Wilt thou ſtretch out thine arm

arm to the cloud — wouldſt thou hold faſt the thin mantle of heaven?

Lo! pleaſure ſhall forſake thee, when thou doſt intreat her ſtay — ſhe that doth delight thine eyes ſhall vaniſh from thy ſight.

If thou art corrected in the indignation of the MOST HIGH, repine not at his judgements. — Let not thine heart murmur at his chaſtiſement, for thy ſoul ſhall reap bleſſing from rebuke.

THOUGH he afflict thee with a grievous wound, yet he hath balm in ſtore for thee, and the ſorrows of thine heart ſhall be healed.

BE comforted—for thou ſhalt not periſh;—he is merciful, though he hath power.

WILT thou liken him unto men, that he will not be pacified?—or compare him unto thy ſons, that he ſhould be deaf unto intreaty?—This thou ſhalt not do.—He will hear thy prayer.—He will bring peace upon thy ſoul, and it ſhall be enfolded round the fleſh of thine heart.

BUT the voice of the fool is loud in his complaint.—He ſaith, Behold I am afflicted, and ſhall I ſerve him who doth me hurt?—He conſidereth not that it cometh unto him for good.—He crieth bitterly, and is deſtroyed.

AND,

AND, as OTHNIEL lay ſorrowing on his couch, he ſaid, O that I was now in my father's houſe!—that I could embrace the deſire of my heart!—Alas, ſhe grieveth, and I know it not.—ACHSAH is afflicted for me, for I am not with her.—She mourneth, and who ſhall be her comfort?—Her heart is dejected when ſhe lieth on her pillow—yet knoweth ſhe not how I am encompaſſed with ſorrow.

THEN the ſingers came in unto him.—But he ſaid, I will not be comforted.

AND they ſtaid without the tent, and they ſang unto GOD.—And the camp reſounded with their ſong.—HAZALIAH was the chief of them,—and

the ſilence of the morn was broken with the ſound of their voice.

AND they ſhouted with their throats, and ſaid:

" BLESSED be the GOD of ISRAEL, " for he doth deal righteouſly with " his ſervants!—The people have tranſ- " greſſed and are gone away, yet he " deſtroyeth not their name for ever.

" HE preſerved our father, when " he was ſtill in UR.—He was with " ABRAHAM and with TERAH " when they came from the land of " CHALDEA.

" THE

" THE HIGHEST alſo bleſſed him,
" and brought him unto SICHEM,
" even unto the plain of MOREH.

" HE increaſed him in his ſubſtance
" and in his cattle.—Our father dwel-
" led in HEBRON—his ſervants were
" ſpread over the plains of MAMRE.

" HE did proſper his arm againſt
" ARIOCH and TIDAL,—againſt
" AMRAPHEL and the king of
" ELAM,—when they joined them-
" ſelves together in SIDDIM—when
" they deſtroyed the ZURIM in HAM,
" and laid waſte all the land of KAR-
" NAIM.

" WHEN our father purſued them
" unto HOBAH—when he delivered

" his brother from bondage. — The
" angel of bleſſing deſerted not his
" hand. — JEHOVAH is faithful in
" promiſe.

" HE was bleſſed of the king of
" SALEM — the prieſt of the everlaſting
" GOD. — GOD gave him the land
" from the river of ÆGYPT unto the
" river of waters *, even unto the ſtream
" of EUPHRATES.

" AND he ſtrengthened him in his
" ſeed and in his houſe — he proſpered
" him in his children and in his wife;
" — for ABRAHAM loved her — ſhe
" was beautiful unto his eyes, and he
" looked with rapture on the whiteneſs
" of her breaſts.

* The *great river*.

" SHE

" SHE brought him forth a ſon, and
" he was bleſſed.—He was called the
" favourite of GOD.

" WHEREFORE ſhall he now deſert
" his people, and relinquiſh the children
" of his hand?—He will ſet us up like
" a rock, and will encircle our hoſts
" with power.

" HE will eſtabliſh us faſt, that the
" heathen may behold his might, and
" that the worſhipers of idols may
" tremble at his name."

AND OTHNIEL ſtruck his hand againſt his breaſt, and put his face unto the ground, and called vehemently on the GOD of ISRAEL.

THEN the men that were without the camp ran in unto OTHNIEL, and they ſaid unto him, Lo! the young man whom thou didſt ſend unto HEBRON doth return, and draweth nigh unto us.

AND SÇHEKADFEN approached unto OTHNIEL; and he bowed, and ſaid: The arm of SÇHADDAI is with the hoſt of ISRAEL.—Then the men of ISRAEL ſhouted with an exceeding noiſe, and ſaid, Who is like unto JEHOVAH?

THEN the trumpet of ISRAEL was ſounded.—Shrill was the noiſe thereof, and the rejoicings of the people were very loud.

AND

AND SCHEKADFEN had brought troops with him from HEBRON, and the country was plenteous in her fruits.

AND they encompaſſed the city. —Then SHESHAI ruſhed out upon them, and with him a numerous hoſt. —And an ISRAELITE, whoſe name was PENEAH, ſmote SHESHAI on the forehead with his ſword. —But he fell not, neither ſeemed he diſmaied. —And the men of the city were ſlain in exceeding great numbers, and their bodies ſtrewed the plain of NARVAN.

AND the raiment of SHESHAI was wet with the blood of his wound.— He rode furiouſly among his troops, and exhorted them by the name of his gods.

BUT

BUT they were weary with the fight and with the ſlaughter. — They ſaw their leader fall. — For he was ſlain. — He fell by the hand of OTHNIEL. — And, as his cumbrous body lay upon the ground, they wondered at its length.

THEN ſhouted ISRAEL. — The hoſt of OTHNIEL gave loud praiſes unto the GOD of armies. — And they renewed the attack upon the men of DEBIR. — Aſtoniſhing was the ſlaughter of them. — The glorious ſun withdrew his beams, nor longer lent them to the day. — The face of heaven ſorrowed to behold the dreadful ſcene — and the angel ZADKIEL ſtood off, abaſhed.

WHOLE crouds of ISRAELITES now ruſh towards the gates. — They reach

the

the lofty houſe of ANAK—ſurrounded with a ſtrong wall and fourſcore doors.—That they have ſurmounted, and, lo! theſe ſtand open.—Hark!—How dreadful are the cries of the dying!—In vain ye ſtretch forth your ſuppliant hands.—In vain ye rend the affrighted air with cries.—What now avails the heavy ſigh—or what the rolling tear that burſteth from your ſtarting eyes?

BEHOLD! the children ruſh upon the ruthleſs ſword, leſt the ſharp edge may reach their mother's heart.—See yon aged parent ſtand, with tears and blood ſtreaming down his venerable beard, employing the laſt remains of ſtrength to ſtay the murdering hand.—But ſee—he falls—and lo, his blood is mingled with the duſt.

AH!

AH! bravely done! ye generous youths! to avenge a parent's death!—Why are your eyes unable to ſtrike the ſlayer dead with their ardent flaſh?—How bold are they in vengeance!—Already they have ſlain a little hoſt.—O ſpare them!—For their valor ſpare them, ye ſervants of the living GOD!—Have mercy on the name ye worſhip!

BUT ſee yon lover guard the boſom of his beauteous ſpouſe.—OTHNIEL ſtands aloof and weeps.—He ſees the broad ſhield ſpread upon her trembling breaſt.—He ſees, alas! but cannot help.—He doth behold the youth ſurrounded, and keep his ground with fortitude.—With one arm he doth protect the virgin whom he loveth—while with the

the other he doth wield the thirſty ſword.

HARK!—How bitter are the tender maiden's ſhrieks!—Now, urged to deſperation, ſhe ruſheth on the foe.—She hath caught a ſword—and dealeth round her deadly blows.—Her beauteous hair, extended by the wind—her ſparkling eyes—her enraged front—her milky teeth, move no compaſſion.—Amidſt blood, and ſweat, and duſt, ſhe driveth through the ſurrounding hoſt.—Her faithful lover doth not yet forſake her.

ACCURSED be the hand that threw the deadly ſhaft!—He falls!—He dies!—Doth not the valiant virgin ſink upon his corſe?—Unable to ſupport the ſhock.—Now he for whom ſhe fought is dead—

ſhe

ſhe doth put her parched lips to his cold face — thrice ſhe doth kiſs his languid cheek. — And, having ſeized on the ſpear yet reeking with his blood, and fixing it againſt the earth, ſhe doth fall thereon, and mix her blood with his, as they before had mixed ſouls.

AND as OTHNIEL was leaning on his ſpear, lo! AHIMAN marched with long ſtrides towards him. — And when he was come within a ſmall ſpace from him, he curſed him aloud.

THEN ſaid OTHNIEL unto him, What avail thy ſwelling words? — The ſtrength of thine arm hath not diſmaied me — and wouldeſt thou now terrify me with thy mouth? — I am ſtrong, with the defence of the MOST HIGH — ſhall

—ſhall I faint under the ſupport of the GOD of ISRAEL.

AND when SÇHEKADFEN ſaw AHIMAN draw near unto OTHNIEL, he ran upon him with his ſword, and ſmote him on the thigh —and he fell upon the ground.—And he roared with a great noiſe, and the men ſurrounded him.—And lo! one of them thruſt his ſword into his bowels, ſo that he poured his life upon the earth.

AND ISRAEL ſacked the city—and thoſe places which they had emptied they ſet on fire.—Thus deſtroyed they the city of DEBIR, even the city of the ANAKIM.—They ſpared not the lives of any of the inhabitants thereof.

—They

—They deſtroyed all that were therein; women alſo and children.

BUT in this they diſpleaſed GOD.—In this deſtruction they wounded his holy ſpirit. — The EVERLASTING looked upon them from heaven in wrath, and frowned at their counſels in diſpleaſure.

WHERE haſt thou placed the boundaries of thy dominion? — or who ſhall diſcover the borders of thy ſway, o KING of many worlds!

THOU ſitteſt upon an eternal throne. —Thou haſt ſtretched abroad thine arms, and the extremities of ſpace are covered by thine hands.

ART

ART thou angry, and who ſhall not tremble?—What can preſerve us when thou art diſpleaſed?

WHEN thou didſt command exiſtence to ſpring forth—the aſtoniſhed void obeyed thee as it heard.—Thou didſt ſpeak—and the affrighted ſtars began to roll.—The glorious ſun ſprung forth, and wondered at his light.—CHASMAL rejoiced with the OPHANIM—the IŞCHIM * roared aloud their joy.

* In *Chagiga*, cap. ii. מאי חסמל חיות אש מסללות, *i. e. What is* CHASMAL? *They are ſpeaking animals of fire.* ABRAVANEL, in *Sod. Hamoreh* interprets it of the divine ſtatute and decree, or the power and efficacy of GOD, expreſſed by the word *Chaſmal*; becauſe the judgement of

BEFORE this fair world which we behold appeared — thou didſt ſit in unimpaired happineſs. — Before the higheſt orb of day began to roll — or the moon ſent forth her paler beam — before the kindly breath of heaven began to blow, or unnumbered worlds were taught to wander in the width of ſpace — thou, o GREATEST! waſt eſtabliſhed in glory.

the *Babyloniſh* captivity was done, as it were, in the fire and fury of JEHOVAH.—By the OPHANIM the above quoted author ſuppoſes to be meant the four elements.—But to relate all the nonſenſe concerning the IŞCHIM and the other inventions of a fooliſh fancy, to be found in *Chagiga*, in the *Pirke avoth*, with the rubbiſh of R. JOCHANAN, F. ZECHAI, R. ELEESAR, &c. &c. would be endleſs as it were uſeleſs.—However, we will take the

BEFORE

BEFORE the heavens aroſe from out the wonderous maſs — or order ſpread itſelf around the vaſt abyſs — infinite ages had beheld thy ſplendor.

WHEN yet no firey globe had ſtarted to its orb — nor light had poured itſelf upon the cumberous load — thou hadſt an undecaying dwelling.

words of MAIMONIDES, שינוי שמות המלאכים צל שם מצלותם הוא ולפיכך נקראים חיות הקדש והם למעלה מן הכל ואופנים ואראלים וחשמלים ושרפים ומלאכים ואלהים ובני אלדים וכרובים ואישים: *i. e. The variety of the names of angels is according to their degrees; wherefore they are called,* creatures of holineſs, *and which are over all things, the* Ophanim, Oralim, Chaſmalim, Seraphim, Angels, Gods, Sons of God, Cherubim, and Iſchim. *De fundam. Legis,* cap. ii. ſect. 8.

BUT thou didſt ſpeak — and the confuſed maſs was jumbled into form, — The hoſt of heaven, like warriors for the fight, ſhone forth, and ſought their rank. — They caught benignity from thee — and ſhed their rays upon the new formed world.

TIME began to glide on in ſilent revolutions — fixed by thine arm in an unerring courſe, to move around the beauteous frame thy breath had made.

O FATHER of completed harmony! the wheeling worlds look up to thee, their ſource. — For thou didſt circumſcribe the heavens, which are round — and didſt fix the company of never-

wandering

wandering ſtars—and the ſeven creatures which move among them thou didſt conſtitute *.

INTO the midſt of theſe thou didſt command the earth—and in the centre

* The doctrine here given of the creation of the univerſe agrees well with that contained in thoſe remains of the ancient philoſophy, found in the writings which bear the name of ZOROASTER. It has been ſuggeſted indeed, that theſe are ſuppoſititious *and forged* (as BEZA ſays) *by ſome pſeudo-chriſtian Greek*; perhaps the rather, becauſe the followers of PRODICUS the heretic boaſted that they had the ſecret books of ZOROASTER. And this might have the appearance of probability, were they to be found together and in one collection. But, ſince we meet with them ſcattered about the works of ſo many different authors, together with their concurrent teſtimonies, every doubt concerning their genuineneſs ſeems to be removed. Nor

thereof the waters flowed. — The air did blow throughout the heights, in a courſe that hath not error. — Fire did claſh againſt fire when thou didſt fix the unwandering ſtars.

ought they to be rejected till they are proved to be ſpurious. For the ſame objections which BEZA hath given to theſe, would have the ſame force if brought againſt the writings of MOSES. — They ſeem to be fragments of hexameter verſes in the Greek; but, by being cited into different authors, we are obliged to take them from thoſe quotations, and find them thus defective. — Ἑπτὰ γὰρ πατὴρ στερεώματα κόσμων. — Τὸν οὐρανὸν κυρτῷ σχήματι περικλείσας, — Πῆξε δὲ πολὺν ὅμιλον ἀστέρων ἀπλανῶν, — Ζώων δὲ πλανωμένων ὑφέστηκεν ἑπτάδα, — Γῆν δ' ἐν μέσῳ τιθεὶς, ὕδωρ δ' ἐν γαίας κόλποις, — Ἠέρα δ' ἄνωθεν τούτων. — Πῆξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν. — Μὴ τάσει ἐπιπόνῳ πονήρᾳ. — Πήξῃ δὲ πλάνην οὐκ ἐχούσῃ ἔρεσθαι. — Ἔπηξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν. — Τὸ πῦρ πρὸς τὸ πὺρ αναγκάσας. — Πήξῃ πλάνην οὐκ ἐχούσῃ φέρεσθαι. —

THE

THE ſun alſo thou didſt bring forth, and the bright moon.

CASTING fire into the middle, thou didſt guide the ſpirit of the moon and

Εξ αὐτοῖς ὑπέστησεν, ἕβδομον ἠελίου, — Μεσεμβολήσας πῦρ. — Τὸ ἄτακτον αὐτῶν εὐτάκτοις ἀνακρεμάσας ζώναις. — Τίκτει γὰρ ἡ θεὸς ἠέλιόν τε μέγαν· καὶ λαμπρὰν σελήνην. — Αἰθὴρ, ἥλιε, πνεῦμα σελήνης, ἀέρος ἄγοι, — Ηλιακῶν τε κύκλων, καὶ μοναίων κοηναχισμῶν, — Κόλπων τε ἠερίων. — Αἴθρης μέλος, ἠελίου τε, καὶ μήνης ὀχετῶν, ἤ τε ἠέρος. — Καὶ πλατὺς ἄερ, μηναῖός τε δρόμος, καὶ πόλος ἠελίοιο. — Συλλέγει αὐτὸ, λαμβάνουσα αἴθρης μέλος, — Ηελίου τε, σελήνης τε, καὶ ὅσα ἠέρι συνέχονται. — Πῦρ πυρὸς ἐξοχέτευμα, καὶ πυρὸς ταμίας. — Χαῖται γὰρ ἐς ὀξὺ πεφυκότι φωτὶ βλέπονται, — Ενθα Κρόνος. — Ηέλιος πάρεδρος ἐπισκοπέων πόλον ἁγνόν. — Αἰθεριός τε δρόμος, καὶ μήνης ἄπλετος ὁρμὴ, — Ηέριοί τε ῥοαὶ. — Ηὲλιόν τε μὲγαν, καὶ λαμπρὰν σελήνην. — *For the* FATHER *made ſeven firmaments of worlds — encloſing the heavens in a round figure. — And fixed*

of the air — of the circles of the ſun, and of the monthly meetings.

THOU didſt appoint the receſſes of the winds and of the melody of the

the great aſſembly of the inerratic ſtars. — And eſtabliſhed a ſevenfold ſet of wandering animals. — He placed the earth in the middle, and water in the boſoms of the earth. — The air above all theſe. — He fixed the great aſſembly of inerratic ſtars, — by a tenſion neither troubleſome nor laborious — but by a ſettlement not having a motion towards error. — He fixed the great aſſembly of inerratic ſtars. — Forcing fire to fire. — By a ſettlement not having a motion towards error. — He appointed them ſix, caſting into the midſt the fire of the ſun, the ſeventh. — Suſpending their diſorder by well ordained zones. — For the goddeſs alſo brought forth the great ſun and the ſplendid moon. — Æther, the ſun, the ſpirit of the moon, the leaders of the air, — of the ſolar circles, and of the monthly jarrings, and of the boſoms of the winds. — The ſong of the æther, of the ſun, and of the channels of the moon,

ambient

ambient breath, and didſt eſtabliſh the paſſages of the ſun, and of the moon, and of the wide air, and of all which it doth contain.

and of the air. — And the wide air, and the lunar courſe, and the pole of the ſun. — Collecting it, and receiving the harmony of the æther, and of the ſun, and of the moon, and whatever is contained in the air. — Fire, the derivation of fire, and the diſtributer of fire. — His hair pointed is ſeen by his native light. — Whence cometh time. — The ſun, aſſeſſor, beholding the pure pole. — And the æthereal courſe, and the great force of the moon. — And the flowings of the æther. — Alſo the great ſun, and the ſplendid moon.

END of the SIXTH BOOK.

THE SEVENTH BOOK.

THE

SEVENTH

BOOK.

THE LOVES OF OTHNIEL and ACHSAH.

MEASURE not in thy mind the vaſt meaſures of the world —for the plant of truth is not upon the earth.—Neither meaſure thou the meaſures of the ſun, whereby thou mayeſt form thy regulations.

THE will of the EVERLASTING doth move him—neither moveth he at all for thy ſake.

MEDDLE

MEDDLE not with the ſwift courſe of the moon. — She ever runneth for a greater cauſe than thou *.

Is it for thy ſake that the glittering ſtars do ſhine, or that they pour out the treaſures of heaven? — Doth MAZZAROTH encompaſs the world, that thou mayeſt behold him? — or is it for the indulgence of thy ſight that the PLEIADES do ſhine?

* Ω τολμηροτάτες φύσεως, ἄνθρωπε, τέχνασμα.
Μὴ τὰ πελώρια μέτρα γαίης ὑπὸ σὴν φρένα βάλλυ,
Οὐ γὰρ ἀληθείης φυτὸν ἐνὶ χθονί.
Μήτε μέτρει μέτρα ἠελίυ κανόνας συναθροίσας,
Αϊδίῳ βυλῆ φέρεται, ὐχ ἕνεκα σοῖο.
Μηναῖον μετ δρόμημα καὶ ἀστήριον προπόρευμα
Μηνὲς ῥοῖζον ἔασον. ἀεὶ τρέχει ἔργῳ ἀνάγκης
Αστέριον προπόρευμα, σέθεν χάριν ὐκ ἐλοχεύθη.

Franc. Pat. Orac. Zor.

SEEK

SEEK rather into the ways of thine own ſoul — that thou direct its path aright. — Is ſhe treacherous unto thee? — be diligent — and thou ſhalt find her out.

BE watchful over the inclinations of thy ſpirit — for grievous is the fall thereof — that thou mayeſt go on thy way in peace.

ALAS! that a man doth not attend unto his thoughts. — For if he dwell attentively on them, it will lead him unto bleſſing. — But the man that is heedleſs goeth onward to deſtruction.

THERE be ſome who have found the way to peace — and many there be alſo

alſo who know not the path to her dwelling.—But her handmaids are happineſs and comfort.

THOUGH the way unto her gate be painful — yet let perſeverance take thee by the hand — ſhe will lead thee through the briar and through the ſnare — and the reward of her footſteps is a duration of bliſs.

IN contemplation thou ſhalt ſee her, with her ſiſters — ſerene in circumfuſed light, and ever dwelling in perpetual day.

FOR with her the ſun unceaſingly doth ſhine — he ſhutteth not up his ray from beholding her — nor doth he ever

ever withdraw from her the flow of his glory.

WITH her are meads and pleaſant rivulets. — In her land the roſes flouriſh, and the lily is rich in ſplendor. — The vallies are fragrant with fruits, and on her hills is abundance of health.

AND when DEBIR was deſtroyed, the captains that were with OTHNIEL and the hoſts of ISRAEL began their journey towards HEBRON. — But OTHNIEL ſpake unto SCHEKADEEN, and he ſaid, Let us now ſee this country, for it is a pleaſant field; and after ſome days, we alſo ſhall come unto HEBRON.

So they travelled together with a few of the men that went up with them. — And when they came unto the ſtone of HARAN they looked on every ſide, and lo, it was indeed a pleaſant country.

AND behold a woman walked acroſs the plain towards them, and they went both of them to meet her.

BUT ſhe ſaid unto OTHNIEL, Let my lord pardon his ſervant in that ſhe ſhall ſpeak unto him. — Thy ſervant hath loſt her ſon; he wandered from me as I reſted in the hot day; and, alas! I cannot ſee him. — Whither now ſhall I turn mine eyes? — Ah whither hath the little wanderer ſtrayed?

AND OTHNIEL turned to the woman; and behold she was very fair. — And he said unto her, The doors of my heart are unfolded to thy sorrows: we will seek, with thee, thy child.

AND when they had travelled a small journey, and were come unto the hills, the woman shrieked aloud, and said, Heard I not the voice of my son, as the voice of a little one that crieth? — So as they listened unto the voice of the child, they beheld a man running with the child unto one of the cottages of HANOTH.

THEN OTHNIEL called unto the man, but he answered not; neither

ſtopped he, but ran into the little dwelling, and took the child with him.—Then OTHNIEL put his hand upon his ſword, and they ran unto the cottage, and behold the man was ſtanding in the door.

AND OTHNIEL ſaid unto him, Where is now the child with which thou didſt run, and wherefore anſweredſt thou not when I called aloud unto thee?

AND the man anſwered, I heard thy voice, but it ſeemed unto me as the voice of a man of war, even of a CHALDEAN, for I beheld them from the hill; and as the little child was playing at the foot thereof, I caught him in my arms leſt he ſhould fall a prey unto them.—So now if he belong unto either

ther of you, behold he is with me, and ye may take with you the child.

THEN he ſpake unto his wife, and ſhe brought him forth from a little chamber, and OTHNIEL gave him unto his mother.—And ſhe caught him in her arms, and bleſſed him.—And OTHNIEL gave thanks unto the man; and they would have departed.—But he ſaid unto OTHNIEL, Will not my lord eat bread with me, for ſurely he hath hunger?—And wilt thou not drink with thy ſervant, for art thou not thirſty?

SO OTHNIEL and the other two ſat down, and they ate bread with him. —And the man ſaid unto OTHNIEL,

I ſee now that thou art an ISRAELITE; lo, an ISRAELITE is alſo a great man in ORCHO; and he hath broken down their gods, even the high places of the ſun, and there be of the CHALDEANS that ſhew favor unto the men of ISRAEL.

AND OTHNIEL ſaid, We will go now and ſee this ISRAELITE.—And they travelled on until they came unto the city of the CHALDEANS.—And the men of CHALDEA ſaid unto them, Ye are ſpies.—(For they are a very jealous people.) — But OTHNIEL told them, ſaying, We are not ſpies.

NEVERTHELESS they ſeized on them, and put them in confinement until the meſſenger ſhould return whom they

they had ſent unto MELCHOR.—Who alſo ſaid, I will ſee the men.

THEN was OTHNIEL and the companion of his toil brought before MELCHOR.—And lo, on the right hand of him ſtood KENAZ.—And OTHNIEL ſpake within himſelf, ſaying, But my father ſtandeth before JOSHUA.

BUT MELCHOR enquired of him, Whence comeſt thou?—And OTHNIEL anſwered, Lo, I come from KIRIATH-SEPHER, even from the conqueſt of DEBIR.

AND MELCHOR intreated OTHNIEL to ſtay with him in ORCHO, and ſaid unto him, Will not I give thee the

firſt offices in my kingdom, next unto thy father? and thou ſhalt be unto me even as a brother, and I will be as a brother unto thee.

BUT OTHNIEL anſwered him, Fight I not the battles of ADONAI? —I alſo haſten with the joyful tidings of my doings unto his people.—Doth not ACHSAH, my ſpouſe, mourn after me?—Saith ſhe not in her heart, as ſhe ſitteth ſolitary, Where is my beloved? —She weepeth for me when ſhe is alone.—O MELCHOR, thou knoweſt not how I do delight in ACHSAH.—Shall ſhe weep, and ſhall not I comfort her?—Doth ſhe ſit ſolitary and alone, and ſhall not I bring peace unto her ſoul?

AND SCHEKADFEN ſighed, and ſaid, Thy ſervant alſo doth love ZEBOIM.

THEN MELCHOR ceaſed from his intreaties, and they ſware amity unto each other, ſaying, When thou haſt need, I will aſſiſt thee.

AND OTHNIEL ſpake privately unto KENAZ, and ſaid, Stay not in this place, o my father, in a land of fire and of images *; for, if MELCHOR doth wor-

* The worſhip of fire among the CHALDEANS aroſe from what the magi taught, as we learn from PORPHYRY, that GOD, *in his body, reſembles light; in his ſoul, truth.*—That GOD according to them, was *light*, is apparent from EUSEBIUS, as well as from the oracles of ZOROASTER, wherein we fre-

ſhip

ſhip SÇHADDAI, yet the hearts of his princes and of his people are not all bowed unto the HIGHEST, but ſome are bowed unto the idols of the ſun *.—

quently find mention of the *light, beams*, and *ſplendor of the Father*. Φαος, αὐγαὶ, καὶ φέγγος πατρός. Whence they alſo termed GOD, *fire*; for אר [*or*] in *Chaldee* ſignifying both light and fire, they miſtook them for the ſame, as is manifeſt from the abovementioned oracles, wherein GOD is ſometimes called *the paternal light, the one fire, the firſt fire above*. And PLATO does the ſame, when he ſaith, GOD *began to compound the whole body of the world out of fire and earth*: by which fire he profeſſes to mean *the ſun*, which he ſtyles, *the brighteſt and whiteſt of things*, ſuppoſing light and fire, brightneſs and whiteneſs, to be the ſame.

* Of the idols dedicated to the ſun, MACROBIUS mentions three, *Adad, Adonis*, and *Jupiter Heliopolites*. Adad *ſignifieth one; this God they adore as the moſt powerful, but they join with him a goddeſs*

Return

Return with me, o my father! that we may give peace unto JOSHUA.

AND the words of OTHNIEL prevailed with his father.

BUT when MELCHOR heard thereof he was exceedingly grieved, and he embraced KENAZ, and ſaid unto him,

named Atargatis, *aſcribing to theſe two an abſolute power over all things: by theſe they mean the ſun and the earth. That by* Adad *they mean the ſun is manifeſt, by its being very fair, and having beams bending downwards, to ſhew that the power of heaven conſiſts in the beams of the ſun ſent down upon the earth. The image of* Atargates *hath beams erected; to ſhew that the earth produceth all things by the power of the beams ſent from above.* Saturn. i. 8. Of this idol it may be that the prophet ISAIAH ſpeaks, lxvi. 17. *They that ſanctify themſelves and purify themſelves in the gardens, behind one in the midſt,* &c.

Wilt

Wilt thou then depart from me, o my counſellor and my friend! — Would that thou hadſt not ſeen thy ſon, inaſmuch as that thou wilt leave me. — On whoſe lips ſhall I now hang for inſtruction, for thy words have been heavy with me? — To whom ſhall I look as unto a father, or to whoſe countenance ſhall I now lift up mine eyes when I ſearch diligently for a friend? — Have not I been unto thee as a child, and haſt thou not been my father? — And wilt thou now forſake me?

Then Kenaz wept — for he loved Melchor. — But he ſaid, I muſt go unto my country and to mine houſe; but I will remember thee in all my rejoicings,

joicings, and I will think on thee in my ſorrows.

But Melchor ſaid, Suffer me then to go with thee unto Hebron; and thy people ſhall be brethren with me, and the God that is worſhiped in Hebron, him will I alſo worſhip.—But a dream was given unto Othniel, and he communicated thereof unto Kenaz, ſaying, By this I ſee that Schaddai will not that we take Melchor with us unto Hebron.

The ſoul doth gather from heaven the thread which is ſent down from God.—The eyes thereof* do ſtretch themſelves upward, and thereby are his

* That is, of the ſoul.

communications

communications known.—His dealings are wonderful unto men, becauſe they trace not out the way of the ſoul.

In dreams hath the Almighty ſown the ſeeds of futurity—he hath ſtrewed their flight with knowledge.

They are as flames of fire, going upwards—but their path is unbounded by ſpace.—In them are contained the things which are ordered—they ſpring forth in a many-formed mixture.

But it is the hand of God which doth direct them.—They are the flight of the ſoul, which is not ſnatched away by the fooliſh imaginations of the will.

Hath

HATH not the ETERNAL perfected all things?—Doth not he then know whereunto theſe things will tend?—Hath not he appointed an habitation for ſouls?

As when a man dieth, that his ſoul departeth from him—ſo alſo in ſleep, ſhe hath taken her flight; and when he awaketh, his imagination purſueth after her in vain.—When he ſaith, She hath erred; even then was her courſe determined—or, that his ſpirit did wander; even then was her path appointed.

FOR the ſoul is as a glowing fire, which doth glide along the air, and cannot be traced for the ſwiftneſs thereof.

She

—She mixeth with the æthereal flame, and floweth with the diſtances of heaven.—He who formed the world, did he not form her glittering rays?—When the ſpirit wandereth forth, it is the ALMIGHTY who hath deſcribed her path.

SHE doth roam about the heavens, till ſhe ſhall have fixed her habitation —till ſhe ſhall have eſtabliſhed the ſituation of her dwelling.

FOR ſhe doth range among the fields of æther—and there doth ſhe gather flowers to weave for herſelf a celeſtial crown.—In all her ways ſhe findeth not peace; with whom then ſhould ſhe fix her ſeat?—She wiſheth

for

for the companion of her pleaſures, but ſhe reſerveth her comforts for the end.

ENCUMBERED by the pollutions of fleſh, ſhe cannot attain unto peace — but when ſhe ſhall have ſhaken off the laborious bond, ſhe ſhall haſten to the light, and be cloathed with the beams of the ETERNAL. —For with him are undiminiſhed pleaſures — and with him doth flow the ſtream of never-ending bounty.

THE ſoul, which doth exalt the body, is herſelf exalted, when ſhe hath performed the operations of the corruptible fleſh. — For GOD doth command the

ſoul to animate the body, and it is warmed with intellectual light.

As the heavens do run an eternal courſe, and as the ſwift ſun doth roll around the world, ſo doth the ſpirit perform her circle, returning to the point from whence ſhe begun.

But at length ſhe doth exchange the habitation of the body, for a manſion which is purer and which ſhall not be acquainted with the deſtructions of time.

So they departed from Orcho.—Othniel and his father went out from the land of Melchor, even from the

the territories of the CHALDEANS.—But the king commanded that they ſhould take with them preſents, of ſilver and of gold, and of raiment ſufficient for them.

AND MICORAH, the daughter of ZAMAEL, cried after them, and ſaid, Have not I told thee of my griefs, o man of ISRAEL? and wilt thou not lead me unto my father?—So ſhalt thou find peace in the way unto thine houſe, that thou mayeſt embrace her within the walls of thy dwelling.

THOU hadſt compaſſion on me, and didſt give me comfort with the words of thy mouth; doth now thine arm re-

fuſe to ſupport me?—Ah me! I will call upon the GOD of ISRAEL, and will die.

AND KENAZ turned back, and ſaid unto her, Woman, the way is tedious for thee, ſtay thou with the CHALDEANS.—And they moved on in haſte.

THEN the woman ran after them, and wept with many tears,—And ſhe overtook them, and caught faſt hold on the ſkirts of OTHNIEL; and the tears from her eyes did fall in ſwift ſucceſſion down her cheeks.—For ſhe was in much ſorrow.

BUT KENAZ ſaid unto him, Talk not with the woman — the CHALDEANS will purſue us for her ſake.

YET OTHNIEL looked on her.

THE lovely color of her cheeks was gone—for grief doth conſume the face. —The ſparkling luſtre of her faded eye gave way to pearls of liquid ſorrow. — Her heart had almoſt joyleſs to move within her ſorrowed breaſt.—Her breaſt was ſtill with ſettled grief.

AND when ſhe found that they were gone a great ſpace from her, ſhe again purſued after them, ſaying, I will follow them to HEBRON.

THEN ſpake OTHNIEL unto his father, and he ſaid, Behold, o my father! that the woman doth yet follow after us.—Let her now accompany us unto the houſe of her friends.

So they ſtayed until the damſel came up unto them.—And, looking ſtedfaſtly on the face of KENAZ, ſhe fainted, and fell down at his feet.—And OTHNIEL threw his arms about her to have raiſed her from the ground; but ſhe was overcome with toil; and, as ſhe ſat upon the ground, ſhe ſtretched out her tender arms, and ſaid, Ye have refuſed to befriend the helpleſs; o that I could move you to my relief!—RAHAZAN hath done me wrong—but was not

not he a CHALDEAN?—Ye are of the ſeed of ISRAEL, and, alas! I find no compaſſion!—I was beautiful to the CHALDEAN.—But I weep, and ye afford no pity—I cry unto you, and ye will not help me.—And ſhe ſtruck her hands upon her breaſt, and ſmote a dagger therein, and wept grievouſly.—And ſhe ſaid, O GOD, thou knoweſt all my ſorrows!—Then MICORAH put forth her hand, and ſpread her robe about her; and they looked on her, and ſhe was dead.

AND OTHNIEL wept upon her.—Then ſaid KENAZ, Let the men that are with us dig, and let them bury the woman.—And SÇHEKADFEN anſwered him, Behold we are within a ſhort

ſpace of the grove wherein are pleaſant places; there ſhall the body of MICORAH remain undiſturbed, there ſhall ſhe at laſt find peace.—There alſo will I ſhew unto OTHNIEL that which he ſhall rejoice to behold. — And thou, alſo, o KENAZ! ſhalt have joy.

AND they were greatly amazed at what he ſaid unto them (for he had not yet told them that he had ſeen the daughter of CALEB.)

So the men bore the body of MICORAH all the reſt of that day; until the ſhadow had deſcended on the world. —And they ſlept upon the green earth.

DARKNESS

DARKNESS is upon all the land beneath—and a gloomy habitation have they that ſtoop thereto.—There is a faithleſs depth—the grave is dark all over!

PLEASANT to a man is the light of the world—but they will deſcend into an unlimited void.—For here is ſorrow—and behold they ſeek after reſt.

THE ſoul is wrought of God—they proceed from thee, o king of undiminiſhed rays!—thou doſt ſend them from thy dwelling; kindled from thy ſacred flame.

THITHER alſo ſhall they return whence they did deſcend—again to animate

animate what thou ſhalt appoint.—For the circle of being muſt be repleniſhed, and the number of embodied ſpirits muſt be full.

FOR, as a wheel goeth round, and beginneth not neither endeth, ſo are the revolutions of the ſpirit, ſuch alſo are the ordinations of being.

AND, when, through the calamities of exiſtence, and the pains which purſue the ſpirit, ſo that a man ſhall ſay, Ah! I am wearied of my life!—who can endure the affliction of his wrath?—who can ſuffer, and have no reſt? he doth emancipate her from the bondage of miſery, and remove from her feet the ſhackles of diſquiet, ſhe paſſeth through the winding currents, and returneth

turneth to the place from which ſhe did flow.

AND, though thou ſhalt ſee the ſpirit manumitted, yet the ETERNAL doth direct the repleniſhing of place.—Violently they do quit the body, and are therefore pure.

THE faſtenings of the ſoul are eaſy to be looſed, and without difficulty ſhe is freed from the contaminations of the body.—She hath nothing which is mortal, and doth exiſt from GOD alone*.

* Ἐκ πατρόθεν κατιόντες, ἀφ' ὧν ψυχὴ κατιόντων
Ἐμπυρίων δρέπται καρπῶν, ψυχορόφον ἄνθος.
Διὸ καὶ νοήσασαι τὰ ἔργα τοῦ πατρὸς
Μοίρης εἱμαρμένης ὅτι πτερὸν φεύγουσιν ἀναιδές.
Κἂν γὰρ τήνδε ψυχὴν ἴδης ἀποκρατασάσαν,
Ἀλλ' ἄλλην ἐνίησι πατὴρ, ἐναρίθμιον εἶναι.

FOR

For evil cometh not from God upon the earth — therefore it is that a man muſt combat it with his might, and defeat the machinations of his purſuer.

And, as they entered the grove, the ſun aroſe upon the earth — and the

Ἡ μάλα δὴ κεῖναί γε μακάρταται ἔξοχα πασίων
Ψυχάων, πότὶ γαῖαν ἀπ' ὀυρανοθεν προχέονταὶ.
Κεῖναι ὄλβιαί τε, καὶ ὀ φατὰ νείματα ἔχουσαι
Οσσαι ἀπ' αἰγλήεντος, ἄναξ, σέθεν, ἢ ταὶ καὶ αὐτοῦ
Εκ Διὸς ἐξεγένοντο. μίτου κρατερῆς ὑπ' ἀνάγκης
Ἡγείσθω ψυχῆς βάθος ἄμβροτον, ὄμματα δ' ἄρδην
Πάντα ἐκπέτασον εὔω.
Μήτε κάτω νεύσεις εἰς τὴς μελαναυγέα κόσμον.
Ὦ βυθός αἰὲν ἄπιστος ὑπεστρωτ' τε, καὶ Ἅδης
Αμφικνεφὴς, ῥιπόων, εἰδωλοχαρὴς, ἀνόητος,
Κρημνώδης, σκολιὸς, πωρὸν βάθος αἰὲν ἑλίασων,
Αἰεὶ νυμφεύων ἀφανὲς δέμας, ἀργόν, ἄπνευμον.

divine

divine ACHSAH was gathering the flowers which ſhe wove into wreaths to adorn the altar of GOD — and ZEBOIM gathered with her.

AND ſhe looked upward, and lo! the armed men. — Then they fled. — But the men haſtened and overtook them. — And when KENAZ had looked ſtedfaſtly on the maiden, he ſaw that it was ACHSAH who had fainted within the arms of OTHNIEL.

NOR was it long ere OTHNIEL raiſed her to his lips, and breathed on her the fragrance of his mouth. — He refreſhed her with water from the fountain of the grotto — he ſprinkled there-

of

of on her forehead, and on the parting of her breaſts.

How glad waſt thou, o charming boy! when thou didſt behold thy love — when thine enraptured eyes drew in the well-known beauties of her face! — How didſt thou rejoice when the languid pulſe * revived, and when her heart beat quick againſt thine hand! — Yes, thine eye did flaſh with joy, when thou didſt behold thine ACHSAH — when thou didſt gather up the ſilken robe her fears had diſcompoſed — as

* דפק [*depkek*] and דפקה [*dephekeh*] the *pulſe*: דפק־הגידים [*dephek hagidim*] *pulſus venarum*; from דפק [*daphak*] *impulſit, impetum fecit, pulſavit, percuſſit*; and thence הנגים הדופקין [*hagidim hadophkin*] *venæ pulſantes.*

thou

thou didſt kiſs the reviving glories of her cheek.

As the bright morn appeareth from the eaſt, ſo burſt forth the luſtre of her eyes—reflected by thoſe of OTHNIEL. — Each met the other with the rays of pureſt love, and each returned the ſacred flame.

CAN I believe theſe eyes, ſhe ſaid, which ſhew that OTHNIEL lives? — O ſay, do the armies of ISRAEL triumph?

AND he anſwered, I live, as thou ſeeſt, my ſiſter * and my love. — The

* How frequently the ſpouſe was called *ſiſter*, may be ſeen in the *Canticles* and other eaſtern writings.

hoſts

hoſts of ISRAEL have proſpered by the LOFTY ONE. — But, come thou, thou ſhalt leave this grove, and return unto HEBRON, even unto CALEB, thy father. — For he will give thee to thine OTHNIEL; and thou ſhalt be mine for ever. — Thy father hath ſaid, Unto him who ſhall go up and take DEBIR, even unto him will I give ACHSAH to wife.

SÇHEKADFEN alſo communed with ZEBOIM.

THEN ACHSAH, with voice, ſoft as angelic ſounds, which trembled on the air, ſung her farewel notes among the ſorrowing trees.

"YE

" Ye ſweet retreats of ſacred ſoli-
" tude! — ye bleſſed ſcenes of undi-
" ſturbed peace! — No more ſhall I
" ſeek reſt within your ſhades.

" O you that dwell in pride, who
" find no joy in wealth! run ye unto
" the grove of BARZAI — make ye
" haſte unto the vallies of AZAR.

" FAREWEL, ye roſes, and ye
" banks of fragrance! — Farewel, ye
" hills of ſpices; and thou pleaſant ver-
" dure! — ye ſpreading myrtles, and
" ye gentle ſtreams! —

" FAREWEL, ye blooming flowers,
" and ye tender fruits! — In vain ſhall

" ye henceforth open every bloom —
" In vain ſhall ye unboſom every ſweet!

" SOLITARY ſhall all your plea-
" ſant places be — in them the owl alone
" ſhall flap his hideous wing, and the
" night-birds break the gloom with
" dreadful ſcreams. — They ſhall lodge
" upon the rocks of goats *.

* יעל [*iangnal.*] *caprea.* Pertinat ad עלה [*gnalah*] *aſcendit*; quod montes & rupes aſcendat.

Pendentem ſumma capream de rupe videbis:
Caſuram ſperes, decipit illa canes. MARTIAL.

Ite, meæ, felix quondam pecus, ite capellæ:
Non ego vos poſthac, viridi projectus in antro,
Dumoſâ pendere procul de rupe videbo. VIRGIL.

Super petras היעלים *caprearum*, 1 Sam. xxiv. in quibus caprææ habitant, ſicut ſcriptum eſt, Pſal. civ. *Montes altos* ליעלים *capreis.*

" EVEN

" EVEN in this hour of divineſt joy,
" I feel a gleam of woe, at parting
" from your bleſt abodes.

" REJOICE, ye beaſts of AZAR!
" — your fields are ſtill more deſart —
" your groves are ſtill more ſolitary.

" FAREWEL, thou aged palm! —
" no more ſhall ACHSAH extend her
" weary length beneath thy friendly
" ſhade. — Nor ſeek thy boughs to
" ſhield her from the ſultry noon.

" YE falls of waters, and ye wind-
" ing brooks! attune your murmuring
" notes to heedleſs winds.

" YE gentle gales! breathe ſoft no
" more —let the rough tempeſt howl
" through all the caves, and roar
" along the groves of BARZAI.

" FAREWEL, ye roſes, and ye banks
" of fragrance! — Farewel, ye hills of
" ſpices, and thou pleaſant verdure! —
" ye ſpreading myrtles, and ye gentle
" ſtreams!

" FAREWEL, ye blooming flowers,
" and ye tender fruits!—In vain ſhall
" ye henceforth open ever bloom—in
" vain ſhall ye unboſom every ſweet.

" LONG ſhall your paths remain
" untrod—and unmarked by human
" footſteps all your groves."

AND,

AND, at a ſmall diſtance, moving towards them, they beheld SERAIAH, the brother of OTHNIEL, together with the chariots of war, and the horſemen (for he had ſtayed behind them in DAPHAL, and his ſoul was moved to the love of MERAH, the daughter of ZANONAH.—And he took the damſel unto him.)

THEN ſaid OTHNIEL to ACHSAH, Aſcend now into the chariot.—So they journied on towards HEBRON.—And the trumpeters came forth to meet them.—And all the people ſhouted, and cried, Great is JEHOVAH, who hath proſpered the arm of OTHNIEL!

AND CALEB came forth from his palace to meet them.—And he embraced ACHSAH and the ſon of KENAZ.

NOW alſo OTHNIEL ſpake unto CALEB concerning ACHSAH.—And the ſon of JEPHUNNEH anſwered him, ſaying, Lo, ſhe is thine, and all that ſhe hath; and the MIGHTY ONE, even SÇHADDAI, bleſs you in the fruits of the womb and of the breaſts, in your corn and in your wine!

So they prepared the marriage feaſt, with trumpets, and with much joy *—

* Of the feaſts given at marriages much may be ſeen throughout the ſcriptures.

and

and they ſang the ſongs of praiſe and of rejoicings * — and her time was ful-

* Their marriage ſongs were called הלולים [*hillulim*] *praiſes*; wherefore the houſe itſelf in which the marriage was held was called בית־הלולא [*beth hillulah*] *the houſe of praiſe*. — The manner of this praiſe, or bleſſing, is found in GENEBRARD, to this effect: The foremoſt of the intimate friends of the bridegroom who are invited to the marriage, takes in his hand a cup, and ſaith: *Bleſſed art thou, o* JEHOVAH, *our* GOD! *the king of the world! who haſt created the fruit of the vine!* — Afterwards he goes on: *Bleſſed be* JEHOVAH, *our* GOD! *the king of the world! who hath created man according to his own image, according to the image of his own likeneſs; and hath thereby prepared unto himſelf an everlaſting building! — Bleſſed be thou, o* JEHOVAH! *in that thou haſt created him.* — Then he proceeds: *Bleſſed art thou, o* JEHOVAH, *our* GOD! *who haſt created joy and gladneſs — the bridegroom and the bride — charity and brotherly love — rejoicing and pleaſure — peace and ſociety. — I beſeech*

filled — even the completion of the requeſt, according to the cuſtom of ISRAEL *.

HAPPY the man that hath found a gracious woman!—ſhe will be to him

thee, o JEHOVAH! *let there ſuddenly be heard in the cities of* JUDAH, *and in the ſtreets of* JERUSALEM, *the voice of joy and of gladneſs —the voice of the bridegroom and of the bride. — The voice of exultation in the bridechamber is ſweeter than any feaſt — and children ſweeter than the ſweetneſs of a ſong.* — This done, he drinks to the married couple.

* That is, The time of the marriage feaſt, which was uſually held *ſeven days*. SAMPSON continued his feaſt *ſeven days*, Judg. xiv. 10, 11. And LABAN ſeems to ſignify this, when he ſays to JACOB, concerning LEAH, *Fulfil her week*, Gen. xxix. 27.

as

as a ſhelter from the tempeſt—as a retreat from the noiſe of the thunder.

She bringeth pleaſures into his houſe—and ſatisfieth his ſoul with bleſſing.—Her words are precious to his ears.—He kiſſeth her, and ſaith, I am comforted.

She hangeth on his neck, and telleth him of her love.—When he is afflicted, he aſketh counſel of her—and his doubts are removed.—The labor of his hand is eaſy unto him—he knoweth that ſhe is worthy of his travail.

For ſhe liſteneth not to the voice of the ſtranger—nor giveth encouragement to the civility of his lips.—If he

ſollicit

ſollicit her with deſire—yet ſhe will not be enticed.—Though the words of his mouth be ſmooth—yet will ſhe not fall into the ſnare.

SUCH is ſhe that is of value unto a man—and the moments of his life are happy.—He looketh on her countenance, and ſmileth—ſhe giveth him joy by the pleaſantneſſes of her face.

IF he hath ſorrow, ſhe appeareth—and it is beguiled.—And, if he be ſick, ſhe giveth him of comfortable food.

FOR her heart is ever towards him—and a man ſhall put his ſoul into her boſom.—She looketh on him, and her children

children ſmile—they laugh around him, and his heart hath joy.

HAPPY is he that ſhall find her—and happy ſhall ſhe be in his love.—His garments ſhall ſmell of ſweetneſs—and his ſteps ſhall be ſprinkled with fragrance.

END of the SEVENTH BOOK.

THE

EIGHTH

BOOK.

BOOK

EIGHTH

THE

THE

LOVES

OF

OTHNIEL and ACHSAH.

REVEAL not thou the ſecrets of thy friend, for the EVERLASTING knoweth the heart.—Diſcloſe not that which he hath entruſted to thee—for the HIGHEST hateth deceit.

SAY not in thy ſoul, There is none that heareth—I can betray him in private.—He heareth all thy ſpeech.

ASK

Ask not thy friend the queſtion which may do him hurt.—He will anſwer thee becauſe thou art his friend.—He will put confidence in thee, though it be to his miſchief.

He hath done what even a friend ſhould not know—yet his heart ſhall be perfect.

There have been who have done no guile, yet have been drawn into the ſnare.—There have been alſo who have known no fraud, yet evil hath come upon them.

If he aſk counſel of thee, thou ſhalt give it him in the ſincerity of thine heart—

heart — but thou ſhalt not urge the matter. — Better it were, that thou ſhouldeſt part from thy friend, than that thou ſhouldeſt liſten to him to his hurt.

THOU haſt it not in thine heart to betray him — but thou mayeſt tell it at the wine — thou mayeſt ſpeak of it to thy wife — and reveal it unto her that lieth in thy boſom.

JEHOVAH loveth the unbroken heart. — Whoſo loveth his friend is the friend of GOD. — He will fly from the poſſibility of injury. — He will bluſh at the thought of a betrayer.

KEEP it then from thy power to be guilty — put far from thee the opportunity of doing evil.

THE ETERNAL will reward thee if thou art faithful to thy friend. — His love and his compaſſion are unbounded.

BEAUTIFUL as the morning burſting from the reddened eaſt ſtood the divine ACHSAH. — Her jetty hair fell graceful from her head upon her long neck, and flowed upon her tender breaſt. — Her boſom whiter than the teemed milk.

THE faireſt bluſh of opening ſpring tinged her cheek. — Her lips were like the cluſters of the purple grape, ripe for the wine preſs.

HER

HER ſhape was ſtrait as the upright cedar.—Her footſteps lighter than the weſtern breeze, which bendeth not the tree-tops—nor boweth the heads of graſs in the delightful groves of HAMATH.

BLUSHING with conſcious love and glowing charms, ſhe was delivered to the arms of OTHNIEL.—Surely he did embrace her as the vine doth twiſt around the oaks of MAVOTH.

HAPPY waſt thou in that hour, o ſon of KENAZ! when thou didſt claſp thine ACHSAH to thy breaſt, and encircle her within the abode of thine heart!

So OTHNIEL was joined unto ACHSAH, his beloved, even unto ACHSAH, the daughter of CALEB.—Alſo ſhe aſked a portion of waters, and it was given unto her.—And they dwelled in the land of HEBRON.

BUT the power of the HIGHEST was not with ISRAEL.—He had overthrown the hoſts of ANAK—but there remained they of HITT, and of JEBUS, and many of the kingdoms of CANAAN.

GOD forgot not the ſlaughter of DEBIR—he remembered the tranſgreſſion of evils at KIRIATH-SEPHER.—How

ſhall

ſhall the EVERLASTING be likened unto men?

AND JOSHUA ſpake unto the people—Thus hath ſaid JEHOVAH the GOD of armies, Whom I will that ye caſt out, and utterly deſtroy, them ye ſpare—even the kingdoms which I have hated.—But of DEBIR I have ſaid, Forebear—and yet have ye not foreborne.—Though ye had ſurfeited me with blood, and had filled mine ears with complainings—yet ſtayed ye not from ſlaughter, nor were ye backward at deſtruction.—But, in deſtroying, I have not deſtroyed you.

AND, after JOSHUA had exhorted the people, he was removed, and they

laid his bones near the little hill of GAASH.

BUT the people forgot his ſayings — and the young men bowed down before BAALIM * and ASHTAROTH †.

* See before, vol. I. Preliminary Diſcourſe, p. xii. Note †.

† ASHTAROTH ſignifies *ſheep* or *flocks*. SCALIGER thinks that this name was given her on account of the multitude of her victims, *Dea Sydoniorum*. SANCHONIATHON ſays, that the goddeſs ASTARTE is *Venus-Urania*, or the *moon*, which is the ſame with *Venus-cæleſtis*. It is alſo related that ſhe had the head of a bull, as a token of her ſovereignty, which agrees with the creſcent, or new-moon. This induced BOCHART to believe, that ſhe was Iö, the goddeſs of the Greeks, who was transformed into a cow. CICERO, *De Nat. Deor. lib.* iii. having diſtinguiſhed ſeveral *Venuſes*, ſays, that VENUS of *Syria* or *Tyre*, was

AND

AND the nations roſe up around them, and ſaid, Come, let us deſtroy theſe ſtrangers; for the hand of their GOD is againſt them.

ASTARTE: *Quarta* VENUS *Syria Tyroque concepta, quæ* ASTARTE *vocatur.* This is alſo the opinion of SUIDAS. But St. AUGUSTINE, on the contrary, thinks that ASTARTE was JUNO, which he endeavors to prove from the judgement of the *Carthaginians*, who could not be ignorant of the worſhip of the *Phœnicians*, *Et ſervierunt Baal & Aſtartæ*; theſe are the words of ſcripture, which this SAINT explains of JUPITER and JUNO. LUCIAN, again, pronounces ASTARTE to be the *moon*, although he relates, that the *Phœnicians* made her paſs for EUROPA, the daughter of king AGENOR, who was carried away into *Candia* by JUPITER, concealed under the ſhape of a bull. "There is alſo a great temple in *Phœnicia*, "among the *Sidonians*, which is dedicated to AS-"TARTE, which is the moon; although a prieſt

AND they held the men of ISRAEL in bondage — the king of MESOPOTAMIA held them — for a ſeaſon they bowed their backs before CHUSHAN-RISHATHAIM.

" of the temple told me, that ſhe was EUROPA,
" the ſiſter of CADMUS, and the daughter of
" AGENOR, who diſappeared, I know not how;
" and that afterwards the people of the country
" built her a temple, and gave it out, that JU-
" PITER had raviſhed her for her beauty. She
" is ſtill to be ſeen engraven on their money, ſitting
" upon a bull; but there are ſome who do not
" believe that ſhe is the perſon to whom this tem-
" ple is dedicated." — There is ſome ground to conjecture, that in this caſe we have an example of the cuſtom of the *Phœnicians* mentioned by PHILO, the interpreter of SANCHONIATHON, That they gave to the ſtars the names of their kings, and ſo they paid religious worſhip to them

THEN

THEN one came unto OTHNIEL, being in HEBRON, and ſaid, Peace be unto thee!—Hath not SÇHADDAI called thee to judge ISRAEL?—And he ſaid, Whence comeſt thou?—And whilſt he was yet ſpeaking, came a meſſenger, ſaying, Lo! the CANA-

as well as to the ſtars. They might then attribute to the daughter of king AGENOR, the temple built in honor of ASTARTE, that is, according to LUCIAN, to the *moon*. After all, it ſeems moſt probable, that by the BAAL and ASHTAROTH mentioned in ſcripture, are meant the *ſun* and the *moon*. That by the former was ſignified the *ſun*, we have before given many good reaſons from BLACKWELL's Mythology; and the above appear ſufficient motives to perſuade us to the latter, notwithſtanding the obſtacle thrown in our way by the SAINT aforeſaid.—See before, Vol. I. p. 146, Note *.

ANITES,

ANITES, even the hoſts of CHUSHAN, with horſemen, and footmen, and towers, and chariots of iron!

AND they blew the trumpet in ISRAEL, to tell that OTHNIEL was judge.—But he ſaid, O GOD of armies! is it a time for ſplendor and for ſolemn feaſts, even now, when ISRAEL is ſurrounded?—GOD defend that I ſhould at this time exalt myſelf above my brethren.

AND, as he ſpake theſe things, came PERAH, the ſon of AZAEL, the ſeer, crying, Arm, ye, ISRAEL, and the hoſt of JUDAH.—And to OTHNIEL he ſaid, Ariſe now, thou judge of ISRAEL! and ſhew thyſelf in great pomp

before

before thy people, that they may honor thee, and that they may truſt in the HIGHEST. — But OTHNIEL anſwered, Before the everlaſting GOD, I will not appear with ſplendor at ſuch a time as this; nor judge ISRAEL. — But this I will do, I will put on armor, and lead the hoſts of JUDAH.

AND again came PERAH, the ſon of AZAEL, the ſeer; and he ſtood again before OTHNIEL, ſaying, Hear now, thou judge of ISRAEL! thou who haſt been called and honored. — Have I given thee victory, and thou wouldeſt not? — Have I called thee, and thou haſt rejected my word? — Wherefore, hear now, ISRAEL hath polluted himſelf, and JUDAH hath done evil. — But I loved

loved OTHNIEL, and ſent unto him, ſaying, Judge thou my people — and he would not. — Wherefore, becauſe of the wickedneſs of my people — becauſe of the ſlaughter at DEBIR — and becauſe he hath done raſhly in diſobeying my voice — therefore ſhall ſickneſs overtake him — evil alſo ſhall come upon ISRAEL — and the hoſts of CHUSHAN ſhall triumph.

So he ceaſed from ſpeaking, and went out from the ſight of OTHNIEL — and lo! he was ſtricken with ſickneſs. — And, for many days, the CANAANITE fought with ISRAEL, and ſlew them with a great ſlaughter.

ALL

ALL things move towards their end — and a diſſolution will happen unto every thing that is made.

FOR, as wood doth wax rotten, and, as the iron doth conſume by ruſt — ſo alſo doth the world decay, and the heavens ſhall change into ſmoke. — Even as a moth doth eat up wool, and as the poor man is a prey unto the mighty — ſo ſhall ſtrength be ſubdued — neither ſhall the things that are feeble remain.

NOTHING that is created is eternal — nor can that which is made endure for ever. — The time is fixed unto which they ſhall attain — and who ſhall enlarge their bounds?

LIKE

LIKE unto the generations which are paſſed — even ſo ſhall all exiſtence be. — As the lily cometh forth in the ſpring; and, when the ſummer is over, it is gone — ſo ſhall paſs the beauty of the world, and ſo ſhall periſh the habitations of men.

NOUGHT but GOD alone ſhall remain for ever. — He is but one. — And his glory and his power ſhall be undiminiſhed.

LOOK unto the heavens — lo! theſe ſhall be arrayed in blackneſs. — Lift up thine eyes unto the ſun — lo! that ſhall be dark. — The diminiſhed orb of night no more ſhall chear the ſolitary void —

void — and the lamps of heaven ſhall be put out for ever.

THE ſea ſhall be aſtoniſhed, and ſhall retire — its depth ſhall be diſcovered for a moment — but the foundations thereof alſo ſhall be no more. — Who ſhall weep for thee, o earth! and where ſhall thy mourners ſtand?

WHITHER then ſhall we wander, o my brethren! — Alas! we ſhall not be. — Yet, who knoweth the ways of ſpirit? — Who hath ſeen it? — What hand hath touched it? — Thine eye, o father! — and thy hand alone.

OUR fathers are gone — and we know them not. — Our children leave us —

us!—and they will not tell.—O that thou wouldeſt acquaint us with thy decrees!—and ſhew us of the determinations of thy will!

BUT we know that thou art good.—Thy hand did form us—and thy bounty will protect.

THEN came PERAH, the ſon of AZAEL, the ſeer, and yet again he ſtood before OTHNIEL, in the foreſt of AZAR, whither he had retired with ACHSAH, from before the face of CHUSHAN, and of the kingdoms of CANAAN.—And he ſaid, Hear thou, OTHNIEL!—hear, thou ſervant of SÇHADDAI!—hearken unto my ſpeech, thou judge of the tribes of ISRAEL!

RAEL!—The EVERLASTING hath called thee again—he hath looked upon thy diſtreſſes, and upon the affliction of thy people—and he hath ſeen thy ſorrows, and the ſorrows of thine houſe; therefore, thus the HIGHEST hath ſaid, Go up now againſt CHUSHAN, with footmen and with horſemen, and with the ſound of the trumpet, and with the ſpear, and with the ſhield. —Fight now againſt him, and thou ſhalt proſper; for yet once and again JEHOVAH, the GOD of armies, is with thee; and victory ſhall be with his inheritance.

THEN OTHNIEL aroſe, and went to HEBRON by night, and gathered the elders; and ſaid unto them, For ſuch

a purpoſe hath JEHOVAH ſent a meſſenger even again unto me. — But ACHSAH he left, with ZEBOIM, in the foreſt of palms. — And SÇHEKADFEN abode with them until his return; for PERAH, the ſon of AZAEL, the ſeer, had ſaid of the ſtranger, He ſhall not go up with the hoſt.

So the elders and chiefs blew the trumpet. — And, when CHUSHAN heard, he fled from his palace in HEBRON, and gathered his hoſts in the dawning, on the plains of RIMNAH.

AND OTHNIEL was crowned in the royal palace — even in the ancient reſidence of the princes and judges of ISRAEL; which CHUSHAN had filled with

with evil, and profaned with his abominations.

THEN they ſhouted with a loud voice, and they led forth all the hoſts of ISRAEL, even the ſtrong men of JUDAH, and went out to meet CHUSHAN on the plains of RIMNAH.

AND he ſtood forth, armed in plates of ſteel, and having his head covered with an huge helm of braſs.—Large was his ſpear, and dreadful was the blaze thereof.

THE hoſts of the valiant fled from before him—and by his preſence the ſtrength of the mighty was withered.—Even ISRAEL ſtood not before him.

—He lifted up his hand upon PENAIAH, and the lance went through his breaſt. — The ſpirit of life forſook him — he fell down at the feet of the deſtroyer.

THEN ruſhed he upon PERAH, the ſon of AZAEL, the ſeer; but SERAIAH came between, with the hoſts of ISRAEL.

NOW OTHNIEL fought in the other part of the battle; and HASSAN, the brother of CHUSHAN, fell by his hand, — the ſword ſundered his helmet, and he fell dead before his chariot.

AND, when it was told unto the chief of ISRAEL, how PENAIAH was ſlain —

ſlain—and how PERAH, the ſon of AZAEL, the ſeer, was aſſaulted; he drove on furiouſly towards the CANAANITE; and they prepared for the fight.

FIRST flew the lance from thy hand, o OTHNIEL! mighty in battles! but it glanced far from the ſhield of CHUSHAN, and ſtuck deep in the ground. —Then the enemy of ISRAEL ſhook his ſpear; but OTHNIEL caught it as it was deſcending; and the javelin was broken between them. — Then he ſtepped back, and drew the ſword of JOSHUA; and CHUSHAN brandiſhed his broad blade. — They whirled around their faulchions in dreadful circles. — And the CANAANITE, with

a weighty blow, clove inſunder the helm of OTHNIEL. — Then ſhouted the enemy for joy. — But JUDAH ſent forth a doleful cry.

NEVERTHELESS, the GOD of armies was with him, and he turned aſide the wound. — But his ſword pierced between the joints of CHUSHAN's armor, beyond the margin of his buckler; and went through his body. — So he fell; and his arms reſounded with clangor — the earth ſhook beneath him — and his eyes were ſealed in death.

THEN CANAAN fled before ISRAEL; and they ſlew them with a great ſlaughter; and purſued them until

til the ſky was red upon the hills of HAZOR.

BUT HILKIAH, his general, made a ſtand in the vale of KEDESH.— Nevertheleſs SERAIAH, the ſon of KENAZ, deſtroyed him, and ſlew his people, with much bloodſhed. — So the GOD of armies gave them conqueſt, and great triumph.

AND OTHNIEL returned from the purſuit, and all ISRAEL with him.— And they held triumphs, and ſang praiſes, and ſongs of victory, and pſalms of thankſgiving. — And PERAH, the ſon of AZAEL, the ſeer, ſtood forth and ſang:

" JEHOVAH is great among the
" gods! — What are the gods of the
" nations unto the GOD of ISRAEL?
" — He giveth victory to the feeble —
" he giveth power to them that have
" no ſtrength.

" WHEREFORE ſhould the hoſts of
" ISRAEL lament — and the armies
" of JUDAH weep? — They did weep,
" as a woman weepeth for her child —
" for they truſted not in GOD.

" GREAT were the ſins of thy
" people — and, in multiplying, they
" multiplied iniquity — but thou haſt
" not withdrawn from them thine arm,
" nor diminiſhed the excellency of thy
" power —

" power — they did heap tranſgreſſion
" upon tranſgreſſion — and rejected the
" commandments of thy ſervant — yet
" didſt thou not caſt them from thee
" — nor gaveſt thou them to the deſ-
" troyer.

" If they have forgotten thee — yet
" wilt thou not forget thy people —
" though they diſobey thy precepts —
" yet thou wilt remember Jacob.

" The great ones put themſelves in
" array — and the mighty-ones made
" ready for the fight. — They ſaid,
" Who are theſe, that they ſhould op-
" poſe the ſtrong? — But thou ſenteſt
" ſtrength from heaven — and didſt af-
" ford help from thy throne.

" We

"WE have ſinned, o GOD! — great-
"ly have we ſinned — but thou wilt
"not withdraw from us thy love. —
"Though thou doſt chaſten us for
"iniquity, yet there is health in thy
"corrections."

AFTER this, OTHNIEL went unto the groye of BARZAI, to ſeek for the daughter of CALEB — but he found not the deſire of his heart. — He beheld the winding ſtreams which are among the hills. — He heard the muſic of the woods, and the ſong which cometh from the branches, but her ſong was not amongſt them. — Her ſong which was wont to aſcend to hea-

ven,

ven, and to join the angelic choir in hymning praiſe.

AT length, wearied, he ſeated himſelf by the ſtream which runneth along the margin of the foreſt HASHUPH, — and, lo! he heard a voice from the neighbouring wood, and it was as the voice of much lamentation. — And he aroſe; and, lo! a man wounded. — And, when he had looked on his face he knew him. — It was the face of one of the men whom he had left with SÇHEKADFEN. — And the man ſaid, Whilſt thou waſt gone, the men of JEBUS came to join the CANAANITE, and they bore away ACHSAH, thy wife, and ZEBOIM, the daughter of BARZAI. — And OTHNIEL ſaid,

Whither

Whither have they borne them? — But he ſaid, As JEHOVAH liveth, I cannot tell.

AND immediately as he had ſpoken came SÇHEKADFEN, with the men of the villages, ſaying, They have carried away thy love, and the ZEBOIM of thy friend is with her — neither live I but to revenge it. — Lo! in good time is OTHNIEL come; for the men of JEBUS have heard of the defeat of CHUSHAN, and they are returning by the way which they went. — Let not my lord ſtay, therefore, for the troops of HEBRON, which be afar off; but let us take the ſhadow of the wood, and ſet upon them as they paſs.

AND

AND they did ſo; and the men of JEBUS were diſcomfited before them. — Yet SHOBUL, their chief, ſtood forth, and ſlew many of the men of OTHNIEL. — But SÇHEKADFEN drew a bow mightily, and pierced his throat, and he fell. — And they ſeized on the baggage and the ſpoil; and lo! the women were in the carriage. — And they ſat weeping, but they rejoiced exceedingly when they beheld their loves.

HE that oppreſſeth men, even him ſhall GOD oppreſs — and his hand is weighty in judgement.

THE cry of the poor man will be heard, and the EVERLASTING will avenge

avenge his wrong. — The upright ſhall not weep in vain — his tears ſhall bring down wrath — his lamentation ſhall not be uttered for nought.

WHO is he that ſaith, I am ſtrong — and leaveth marks upon the back of the feeble? — That man ſhall be grieved when he thinketh not — he ſhall be hurt, when he doth not expect it. — How terrible is the anger of the ALMIGHTY!

DANGER lieth in the path of him that is a king — for he doth evil, and knoweth it not. — He aſketh counſel but of the rich man; and, becauſe of his riches, he loveth oppreſſion. — He ſaith unto him, Accurſed be thy people,

ple, in that they bow not unto thee — in that they murmur at the heavineſs of thine arm.

His counſellor adviſeth him to injuſtice, and he ſeeth not the fraud — He is enſnared by the deceit which lurketh in his ears.

Blessed is the people that have God for their king — they ſhall be ruled with juſtice — the heavens ſhall be opened, and ſhall ſhower down mercy. — For unto Sçhaddai alone doth belong majeſty and might — he humbleth the wicked, and his arm ſhall raiſe up the juſt.

The dominion which he hath diſtributed, equally hath he given it unto all

all men.—But they look unto the gods of the earth—and aſk the bleſſing of him who hath gotten to himſelf power.—But the power of his hand ſhall fade—and the ſtrength of his arm ſhall be blaſted.

He ſhall lie down in the grave, with the poor man whom he hath grieved.—The great ones of his houſe ſhall ſeek him—but his bones ſhall not be found.

The favors which he beſtoweth are the wages of falſehood—the iniquity by which they are gotten ſhall eat them up like ruſt.—The child ſhall not enjoy the heritage of his father.

Though his dominion reacheth unto the ſea, and his lands unto the barren coaſt,—

coaſt.—Though he beſtoweth riches with his right hand, and maketh to himſelf friends by the multitude of his gifts—yet is he hated of GOD, becauſe he doth rob him of his power—becauſe he doth bargain for the lives of his people.

WITH gifts the HOLIEST is not bribed—nor ſhall the empire of the ALMIGHTY be diminiſhed.

THEN returned they unto HEBRON, and dwelt therein.—And they were bleſſed—and they ſang praiſes unto JEHOVAH.

AND OTHNIEL continued to judge ISRAEL for many years.—And the

gracious hand of SÇHADDAI was with him, and with ISRAEL, all his days.

THEN he died, and was buried with his fathers, being an old man—after the death of the divine ACHSAH, and of KENAZ his father.

AND the men of ISRAEL revere his memory for ever. — And this is the hymn which they ſang over his tomb:

" STRONG was thine arm in battle,
" o ſon of KENAZ! — The enemies
" of ISRAEL were trodden down.

" THY ſword and thy bow were
" terrible unto them. — Thy feet did
" tread upon the hoſts of ANAK.

" OUR

" OUR hearts ſhall weep for OTH-
" NIEL. — Alas! he is gone down into
" the grave! — The ſtrength of IS-
" RAEL is fallen — he is bowed like
" a broken reed.

" HE did ſpread forth his hands in
" the midſt of JUDAH, and his ſhield
" was as a covering unto ISRAEL —
" but he is paſſed by, as the ſummer's
" cloud; and vaniſhed like the gentle
" dew.

" BEHOLD, ISRAEL mourneth,
" even the plains thereof do languiſh
" — for the light of JUDAH is gone
" out — the beloved of the HIGHEST
" is no more!

" For thy ſake did Sçhaddai re-
" turn unto his people — for thee was
" he reconciled unto Israel — but
" thou art gone down into the grave,
" and we are fallen with thee.

" Unto whom ſhall we now look
" for defence? — For the ſhield of our
" arm is broken, and the buckler which
" had ſtrength is ſpoiled.

" All ye that loved Othniel,
" draw near unto his dark abode. —
" All ye that knew him, come, and
" bring your lamentation. — Drop your
" tears upon his lifeleſs body — o be-
" moan him with the floods of ſor-
" row!

" Ye

" YE virgins of ISRAEL, bring the
" doleful herbs — bring flowers in your
" hands, ye daughters! — Strew them
" on the corſe of OTHNIEL. — With
" the grief with which ye moan your
" fathers, weep for OTHNIEL.

" DARK and miſerable is thy fa-
" ther's houſe, o HATHATH *! —
" dreary is the houſe of death. — A
" very doleful place it is. — The wall
" thereof is wet with drops, and ſer-
" pents lurk in its foundations.

" HIS name ſhall remain — and his
" valiant deeds ſhall not be given over

* 1 Chron. iv. 13.

" unto forgetfulneſs — in the morning
" we will think on OTHNIEL — nor
" ſhall the dark night obſcure the re-
" memberance of him.

" BUT truſt ye, JUDAH! in the
" HIGHEST — his power ſhall not fail,
" nor ſhall his might be brought down.
" — He it is, that knoweth not decay.
" — He it is, whoſe ſtrength is not
" abated."

AND they put ſtones upon the grave of OTHNIEL, and they builded there a memorial unto his name *.

* OTHNIEL flouriſhed about the year of the world 2620, and was contemporary with ANCHONIUS OCHY (who immediately ſucceeded CHOMA EPHTA) king of *Ægypt:* about one hundred

O THOU

O THOU that art full of wrath—think upon the GOD that is on high. —Seeth he the wrong that thou doeſt, and ſhall he not ſtretch his bow?—Wilt thou deſtroy thy neighbor, becauſe thou art repleniſhed with wine, and when thy face is red?

WILT thou ſmite him, and ſhalt thou not be ſmitten?—Thy joy ſhall be covered over, as with a cloud—and mirth ſhall be removed from thy countenance.

A MULTITUDE have been deſtroyed by anger—and a kingdom hath fallen down by wrath.

years before the Argonautic expedition; and about two hundred before the taking of Troy.—JOSHUA began his reign in the year of the world, 2560.

SUFFER not ſloth to increaſe upon thee.—Let not idleneſs corrupt thee with its wanton ruſt.—Thou mayeſt dream of proſperity—but poverty ſhall conſume thine health.—Thine eyes ſhall be wounded by much ſharpneſs, and thine heart with many ſpears.

AS that which is ſweet in the mouth, when it deſcendeth doth become ſour; ſo he that ſleepeth with pleaſure, ſhall riſe up with hurt.

WHOSO thirſteth after riches, thirſteth after the wind.—He doth ſeek from the world more than it poſſeſſeth to beſtow.—If he ſhall attain them—in a little time, he looketh, and they are gone.—

gone.—Or, doth he keep them faſt with care—yet he that deſtroyeth men ſhall take him from his poſſeſſions—he ſhall be concealed in the earth, and his riches ſhall loſe their keeper.

STRETCH not out thine hand to vengeance—nor leave upon thy neighbor the tokens of revenge.—Let him receive peace who hath done thee wrong—it were better that thou ſhouldeſt bleſs him, than that thou ſhouldeſt injure thy brother.

FOR the wounds of words are very deep—and a bitter ſpeech cutteth to the ſoul.

LET mercy be exalted at thy right hand—and let compaſſion be as a robe unto

unto thy loins.—So ſhalt thou have many friends; and GOD, that is above all, ſhall reward thee.

THOU, O GOD! doſt love him who is merciful, and is humble—for thy compaſſion is for ever.—Thou doſt ſit on judgement, as on a thick cloud—but mercy beameth from the radiature of thy glory.

WHEN he is grievouſly oppreſſed, thou wilt not forget him—he hath offered unto thee a pleaſant ſacrifice.—His feet have borne him to relieve the needy—he hath ſtretched out his hand to diſtribute health.

WHEREFORE thou wilt love him, as a man doth love his child—or as a woman

a woman doateth on him that ſucketh at her breaſt.

As thy ſun doth warm us by his heat, and doth ſpread life around the world —ſo doſt thou ſpread abroad the dew of thy benignity, and open upon our countenance the ſmiles of thy love.

THOU haſt put on ſtrength to help the righteous, and thou wilt make the oppreſſor flee.—Early in the morning ſhall he cry unto thee—and thou ſhalt ſpread upon him the ſhelter of thine hand.

FOR JEHOVAH ſhall remain for ever on the height—neither ſhall the curtains of his habitation be deſtroyed.

THE

THE trees ſhall no more put forth their leaf—and every flower ſhall forget to blow.—The herb no more ſhall yield its fragrance—nor ſhrubs be longer verdant.—The pine ſhall ceaſe to rear its towering head—and the green turf ſhall languiſh through the barren drought.—But thy glory ſhall for ever flouriſh—thy might eternally ſhall bloom!

THE ſilent waters ſhall forget to flow—and ocean's billows ſhall no longer roar.—The loud tempeſt ſhall be huſhed into a dead repoſe—and the winds retire within the holes of heaven.—The lightening's flaſh ſhall ceaſe its dread-

ful

ful gleams—and the loud thunder ſhall no longer roll its frightful path.—But thy power ſhall not decay—nor ſhall thine arm be weak.

THE beaſts ſhall ſleep in everlaſting night—and every creature vaniſh out of life.—Thy hand ſhall cloſe the changes which thy pleaſure formed.—From thee, o GOD! we ſprung—and we await thy will!

THE great mountains ſhall depart, as with feet; and the high hills ſhall decay like rotten wood—but SÇHADDAI ſhall not depart, nor ſhall his glory be decayed.

THE

THE earth ſhall waſte away—it ſhall be broken ſmall, like crumbled bread,—but he ſhall ſit upon his throne for ever.

עשו ע"מי

4 AP 63

THE END.

ERRATA, omitted in the liſt at the beginning of the firſt Volume.

PAGE 166, line 2, for ordoriferous, read odoriferous.
P. 190, 2, fourth, read forth.